

A STUDY IN GENESIS

**“Worthy art Thou,
our Lord and our God,
to receive glory and
honor and power;
for Thou didst
create all things,
and because of
Thy will they existed
and were created.”
Revelation 4:11**

A STUDY IN GENESIS

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DAY TWO

1. Read Chapter 1. Remember that we are seeking the original intention of the Author. He has successfully communicated, and we must work to accurately trace His train of thought, so let's begin with the blocks. Can you break it into paragraphs? Mark them on your text and list them below. Read Summary Statement # 3, "Not Totally Random", after you have chosen your paragraphs and compare.

2. What are the repetitions in Chapter 1? Key words?

3. What name for God is used in Chapter 1? Why is it plural? Who else is referred to?

4. Mark the time phrases. List them below.

Now we'll concentrate on just the first two verses of Chapter 1. Read them again.

5. What other book of the Bible starts with "*In the beginning...*"? Which "*In the beginning...*" precedes the other? What does that tell us?

6. What are we told happened "*before the foundation of the earth*"?
 - a. John 17:24

 - b. I Peter 1:20

 - c. Revelation 13:8

 - d. Ephesians 1:4

7. Diagram 1:1, 2. *What or who is the main subject of the thought? What action does the subject do? What or who is the object of the action? How have the parts of the thought been modified by a word or a phrase (adjectives or adverbs)? What are the relationships among the various parts of the thought (prepositions and conjunctions)?* (McQuilken)
8. There are two ways of showing tense in Hebrew. The perfect tense shows complete action, the imperfect tense, showing incomplete action. God's creative acts are referred to in the perfect tense, past, completed action, never "*God is creating...*" Notice Nehemiah 9:6. What tense in the English text is used regarding His creative work? What present tense is used in this verse?
9. The Hebrew word BARA is translated "create" in 1:1. Look up some other times this same word is used in the Old Testament. Who is the subject in these verses?
- a. Deuteronomy 4:32
 - b. Psalm 51:10
 - c. Psalm 148:5
 - d. Isaiah 40:26
 - e. Isaiah 43:1
 - f. Isaiah 45:12, 18
10. What was included in God's creation of 1:1, 2?
11. What do we learn from these verses about creation? John 1:3; Romans 11:36; and Colossians 1:16, 17.
- **Significant Observation:** How is the truth of 1:1, 2 used in Isaiah 43:10b?

DAY THREE

1. We are concentrating on Genesis 1:1, 2. Read them again. In 1909, C. I. Scofield published the Bible with explanatory notes that introduced the “Gap Theory” regarding these two verses. He proposed that between 1:1 and 1:2 Satan fell and was judged, creating in the earth “cataclysmic change as the result of divine judgment.” This interpretation is still taught today and seems to allow for the long periods of time necessary for evolution.
 - a. Read the passages below used to describe the fall of Satan. Is there any link to Genesis 1:1,2?
 - 1) Ezekiel 28:12-15
 - 2) Isaiah 14:9-14
 - b. When were angels created? How does Job 38:4-7 help to answer that?
 - c. How many of the angels did Lucifer take with him? Revelation 12:4 (see 12:9 for help in identification).
 - d. Do we know when Lucifer and the angels fell? Do we have any evidence that links this fall with Genesis 1:1, 2?
2. Scofield’s heading between Genesis 1:1 & 2 says:

“Earth made waste and empty by judgment (Jer. 4:23-26)”

 - a. Look up the passage in Jeremiah and study the context, especially v. 16 and v. 31 of that same chapter. Keep in mind that the word translated “*earth*” can also be translated “*land*”. What judgment is being described?
 - b. The evolutionist must interpret the fossil record as occurring over millions of years.

The secrets of evolution are death and time—the deaths of enormous numbers of lifeforms that were imperfectly adapted to the environment; and time for a long succession of small mutations that were by accident adaptive, time for the slow accumulation of patterns of favorable mutations.

Carl Sagan, Cosmos, 1980, p.30.

What is a fossil?

- c. What is the source of death according to the following?
- 1) Romans 5:12
 - 2) I Corinthians 15:20-22
- d. What, then, must be our conclusion as to the validity of the Gap Theory? Read Summary Statement #4, “The Gap Theory,” and summarize below.
3. Read Gen. 1:1, 2 again. What does “*formless and void*” mean?
4. “TOHU” is the Hebrew word we translate as “*formless*”. Look up some other ways this same word is used in the Old Testament. Deuteronomy 32:10; I Samuel 12:21; Job 26:7; Isaiah 40:17; 45:18.
5. Did God create water? Are we told when? How do we know that God created water if we are not told specifically?
- **Significant Observation:** How does Job 38:3, 4 use the fact of God’s creatorship?

DAY TWO

1. What are the first recorded words spoken by God? What happened?

2. What “light” was created in 1:3?

3. Research the characteristics of light and record some of your findings below.

4. Light is used to symbolize God’s character and presence. So is dark used to represent that which is anti-God. Name some things that are connected with darkness in the following passages.
 - a. Proverbs 2:13

 - b. Exodus 10:21

 - c. Psalm 88:12

5. How does God differ from man regarding the darkness? Psalm 139:12.

6. Salvation is described as bringing light to those in darkness.
 - a. Isaiah 9:2

- b. John 8:12
 - c. II Corinthians 4:6
7. In 1:4 we read that God “separated the light from the darkness”. What does that mean?
 8. What is the expanse created in 1:6, 7?
 9. Draw a diagram of what God made described in 1:6, 7.
 10. List the things that happened on Day 1.
- **Special Observation:** How is God’s creative work of this day used in Isaiah 40:21-23?

DAY THREE

It is absolutely necessary for the evolutionist to believe the earth is billions of years old, approximately 4.6 billion. The gradual changes within matter demand slow progression upward. In order to accommodate these long periods of time and also attempt to accept the Bible, some believers have devised the Day Age Theory. When God uses the word “day” in Genesis 1, does He mean a literal 24-hour day or is it a symbolic term for millions of years? Is the “day” literal with millions of years in between?

1. The Hebrew word “YOM”, translated “day” in Genesis 1, is used in different ways in the Old Testament.
 - a. Genesis 2:4
 - b. Genesis 2:17

- c. Deuteronomy 32:7
 - d. Joshua 3:15
 - e. Jeremiah 30:3
2. What huge contextual clue do we have to determine the meaning repeated in 1:5, 8, 13, 19, 23, 31?
 3. On what day did the earth begin to rotate? How do we know? (1:5).
 4. On what day did God create the sun?
 - a. What kind of light was this on Day 2? Was it God Himself?
 - b. Is it possible that the days before the sun was created were long periods of time? Could we insert millions of years there? Why or why not?
 5. Do either of the verses below contradict the 24-hour definition of “day”? What do the verses mean? Both are used by those who attempt to introduce long periods of time into Genesis 1.
 - a. Psalm 90:4
 - b. II Peter 3:8
 6. Why did God use 6 days to do what He could have done in an instant?
 - a. Exodus 20:10, 11
 - b. If the Hebrew word “yom” can mean long periods of time, how would that affect Exodus 20:10, 11?

7. **A day** is one rotation of the earth around the sun. **A month** is the time it takes the moon to make one complete revolution around the earth, and **a year** is one earth revolution around the sun. How is a week determined?
8. If “day does not mean a literal 24-hour period, how are we to interpret “years” in Genesis 1:14?
9. How does the language of Psalm 33:9 help us in this pursuit?

How Long Is a Day?

- o The word “day” (Hebrew *yom*) can have a variety of meanings.
 - A solar day
 - Daylight
 - Indefinite period of time
- o Occurring 2291 times in the Old Testament, it almost always means a literal day
- o When used in the plural form *yamim* (845 times), it always refers to a literal day
- o When modified by numeral or ordinal in historical narrative (359 times in the Old Testament outside of Genesis 1), it always means a literal day.
- o When modified by “evening and/or morning” (38 times outside of Genesis 1) it always means a literal day.
- o Context of Genesis 1 is a tight chronology.
- o Forms basis for our work week of 6 literal days (Exodus 20:11)
- o Proper interpretation is a solar day, not an indefinite period of time.

Used by permission, [The Young Earth](#), John D. Morris, p. 29.

- **Special Observation:** How does Psalm 121:1, 2 encourage us with God’s creative work?

Lesson Three
Genesis 1:9-25
God Fills

**By the word of the Lord the heavens were made,
And by the breath of His mouth all their host.**

Psalm 33:6

Thus far we have seen two attempts by Christians at incorporating multiple, indefinite periods of time into Genesis 1. Long periods of time are absolutes for the theory of evolution. Where do they fit in the biblical narrative? We must remember that believers began to change their views as science began a more aggressive approach to origins.

“...the almost universal view of the Christian world until the eighteenth century was that the Earth was only a few thousand years old. Not until the development of modern scientific investigation of the Earth itself would this view be called into question within the church.”

Christianity and the Age of the Earth, Davis A. Young, p. 25.

Dr. Young, however, does not hold to biblical authority. He has further said on p. 291 of his book cited above,

“Literalism and concordism are failed enterprises that evangelicals should abandon...evangelical scholars will have to face the implications of the mass of geologic data indicating that the earth is extremely old, indicating that death has been on the earth long before man, and indicating that there has not been a global flood.”

We will address later the geologic timetable, but we can readily see the importance of determining our authority. What does the Bible say? What does it mean?



- c. What are the waters called in Genesis 7:11? How does this help?
- d. Notice how Proverbs 8:28, 29 describes the presence of wisdom on the 3rd Day in forming the land and waters. Describe it.
- e. Who is the revelation of God's wisdom according to I Corinthians 1:24?
- 1) How did He show authority over the water in John 2:1-11? How long did it take?
 - 2) How did He show authority over the sea in John 6:16-21? How long did it take?
6. In the language of verse 9, what clues are we given as to how long it took to "dry out" the land being separated from the water?
7. On the third day God created vegetation, but it was not until Day 4 that He created the sun. Is this a mistake in the text? How did it work?
- (Notice the contradiction with the evolutionary model. Could vegetation have survived over long periods of time without the sun? Does theistic evolution fit? Theistic evolution is the view that God used evolution as His means of creating.)
8. When God created the vegetation was there every sort of plant that we have today?
9. Mark the references to "seed" in vss. 11, 12. What is their significance? What do those millions of tiny seeds tell us about God?



10. What does the phrase, “Let the earth sprout...” tell us about the condition of the soil? Did it take millions of years to become rich?
11. What does the repeated phrase “after his kind” mean? Mark them with the same color.
12. How does the argument in James 3:10-12 use this principle?
13. Dr. William Lane Craig is a distinguished philosopher, speaker, apologist, and Research Professor at Talbot Theological Seminary. In answer to the question, “How long are the days of Creation in Genesis?”, he cites Genesis 1:11-13, asserting that we cannot know.

Now we all know how long it takes for, say, apple trees to grow and blossom and bear fruit. Unless we are to imagine this occurring as in time-lapse photography—like in Walt Disney’s movie *The Living Desert*—where plants spring out of the ground and blast into maturity and blossom and fruit pops out, then this must have taken longer than twenty-four hours. I find it hard to believe that the author of Genesis wanted his readers to imagine things popping up like in a film being run on fast-forward. And notice that I’m arguing this on the basis of the text itself, not on the basis of what science tells us.

[Who Made God? And Answers to Over 100 Other Tough Questions of Faith](#), p. 66
Ravi Zacharias and Norman Geisler, General Editors

Discuss this reasoning below.

14. How did God show His power over vegetation in Jonah 4:6, 10?
 15. How did Jesus Christ show His authority over plant life in Matthew 21:18, 19? What does this tell us about Jesus?
- **Special Observation:** What are we to do in response to God’s work on Day 3 according to Psalm 148:9 & 13?

DAY THREE

Day Four: Lights in the Heavens (1:14-19)

It is said that when President Theodore Roosevelt entertained diplomatic guests at the White House he was fond of taking them out to the back lawn at the end of the day. As the President stood gazing at the night sky, all eyes would eventually be cast heavenward. In his day, the vast array of stars was not dimmed by the city lights, and the magnificent display of God's brilliant creation would overcome the party. After a long moment, Mr. Roosevelt would say, "Gentlemen, I believe we are small enough now. Let's go to bed."

1. Read Genesis 1:14-19. Circle the "And's" and mark the time phrases. What do these indicate? What are your initial impressions? Do you have any questions?

2. Why does it say in 1:5, 8, and 19 so far, "And there was evening and there was morning..."? Why not morning and evening?

3. Verse 14 says the lights in the heavens are "to separate the day from the night", but what about verse 4 when God separated light from darkness (during the first day)? How can this be reconciled?

4. In v. 14 God describes the purposes for these lights. What are they?

5. What day of creation is this? Are there theological reasons that the sun, moon and stars were not created until the last half of the week? See Deuteronomy 17:2, 3, 5 and Job 31:26-28. What do these tell us about man?

6. Verse 14 says that one of the purposes of these heavenly lights was for "signs". Was this for man to live by astrological charts? How does Amos 5:8 help us?

7. The universe is densely populated by galaxies that are included in these verses. "Galaxies are large clusters of stars, typically 100 billion or so, roughly 100,000 light-years in diameter. There are about 100 billion galaxies within the viewing range of our best telescopes." (Humphrey, p. 9). Someone else has proposed that "...the universe contains a trillion trillion trillion trillion tons of matter..." But in light of just these few statements, scan 1:14-16 again. Is the simplicity of the language amazing? "...He made the stars also." There are an estimated 1,000,000,000,000,000 stars. Read and enjoy Isaiah 40:26.

8. Are all stars alike? (I Corinthians 15:41).

9. Why did God create the stars and galaxies which we will never see or visit with unaided eyes? (Psalm 19:1-4).

10. The theistic evolutionist proposes the billions of years history of the earth also on the basis of measuring in light years (the distance that light travels at its present speed in one year, about ten trillion kilometers). The most distant galaxy astronomers have observed thus far is about 12 billion light-years away. Read Summary Statement #5, "The Age of the Stars" and summarize below.

11. Then we must consider the Sun, with its core temperature of fifteen million degrees centigrade. "Like all stars, the sun's power plant is a continuously exploding nuclear fusion reaction. The energy from these explosions is released in the form of photons... Even though the amount of energy carried by each photon is tiny, trillions of them hit each square meter of Earth every second." (Swenson, p. 148).
 - a. Will we have need of the sun in eternity? Revelation 21:23

 - b. But how long will the sun last? Psalm 148:3, 6.

Remember that naturalism claims that things made themselves without divine intervention. Evolution is a deduction from this assumption. Nothing gave rise to something at the "big bang".

Or...

In the beginning, God created the heavens and the earth.

- **Significant Observation:** Join David in his hymn of praise in Psalm 8:1, 3, 4.

What are the “great sea monsters” mentioned in Genesis 1:21? Could this have included dinosaurs? The Hebrew word, TANNIN (tah-noon) is used many times in the Old Testament, translated “great whales”, “serpent”, “dragon”, “great monster”. There are also references in the Bible to “Leviathan” and “Behemoth” that challenge our thinking. Did man live during the time dinosaurs roamed the earth? Or does v. 21 prove that Genesis 1 is simply legend? Look up the following for further insight. Describe the creatures referred to.

- a. Job 3:8

- b. Job 40:15-24

- c. Job 41:1-34

- d. Psalm 104:25, 26

How is God described in Acts 14:15b? When did He do that? Does that include dinosaurs?

5. What words in Genesis 1:19-23 indicate the numbers of birds and sea creatures? List them below. Do you know what percentage of fossils are sea animals? Are there many?

6. How does Jesus express the Father’s omniscient care of birds in the following? What is His point? Does this help to answer the pantheist and the evolutionist?
 - a. Matthew 6:26

 - b. Matthew 10:29

7. Name two instances when Jesus demonstrated sovereign rule over fish. What does that say about Him?
- **S**ignificant **O**bservation: How does God encourage His people in light of the advancing armies of Babylon against them in Jeremiah 32:17? How about those things that are “against” you and yours?

DAY TWO

1. Read 1:24-31. What are your observations?

2. In 1:21 we are told that God “created” the great sea monsters. It is a return to the use of the word, BARA, “created out of nothing”. What is the source of “living creatures” according to 1:24?

3. What three categories of animals are listed in 1:24? Are they listed in the same order in 1:25? Does that have any significance?

4. If you have little boys in your home, what do you think of Leviticus 11:20-25?

5. Once again we encounter the phrase repeated, “...after their kind.” What does it mean? Why is it significant? How do we know what a “kind” is?

6. Microsoft Encarta shows the importance of fossils in its article on “Evolution”:

During the rise of modern science in western Europe in the 17th and 18th centuries, a predominate view held that God created every organism on Earth more or less as it now exists. But in that time of burgeoning interest in the study of **fossils** and natural history, the beginnings of a modern evolutionary theory began to take shape.

Look at the Geologic Time Scale on Page 23, copied by permission from The Young Earth by John D. Morris. When do insects show up according to evolution? When do horses? How much time is in between?

7. Chuck Colson has a list of Ten Questions about Origins available on his website (<http://www.breakpoint.org/component/content/article/71-features/1700-chuck-colsons-ten-questions-about-origins>) for students’ use in classroom situations where evolution is taught. Question #1 is, **“What fossil record is there of any transitional fossils indicating that one order evolved into another order?”** Look again at the fossil record. Are there any obvious transitional forms? Would the evolutionists make them obvious if they had them? Notice the example given below:

“Attempts to bridge the gap between vertebrates and non-vertebrates have resulted in ‘science fiction’ rather than discovery.” The Early Earth, John C. Whitcomb, p. 23.

8. Was every species and breed of all animals created on Day 6? Explain your answer.






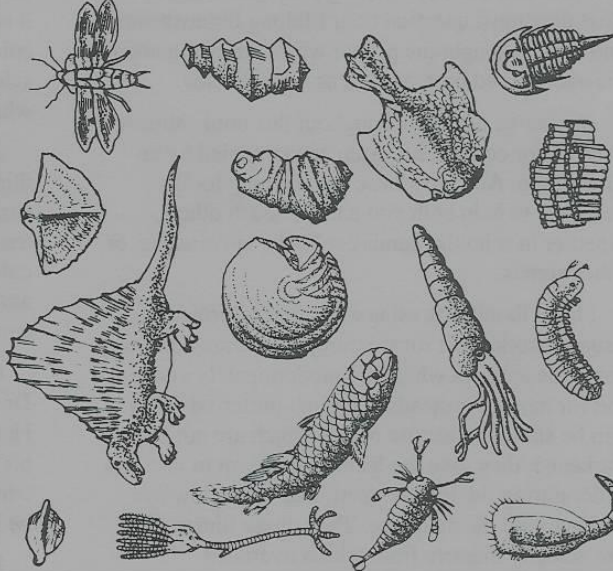
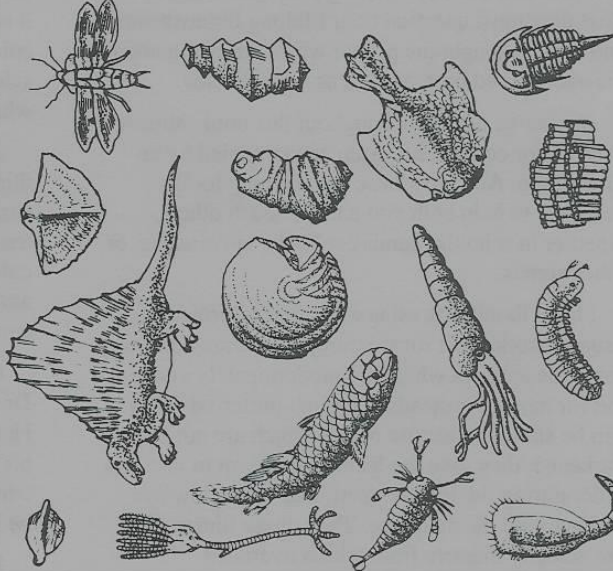
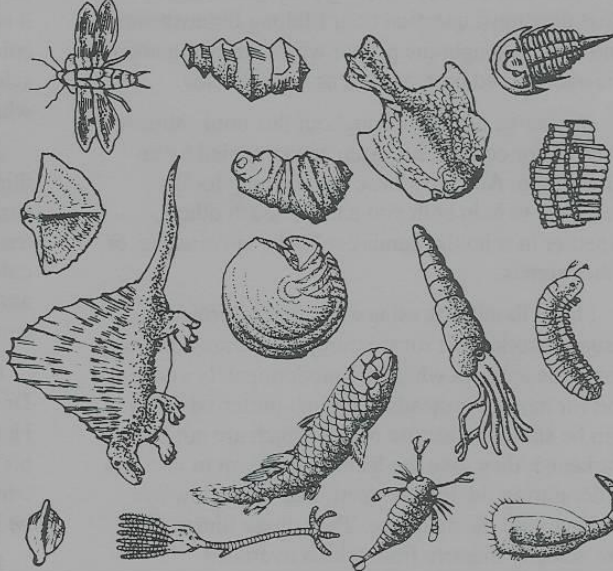
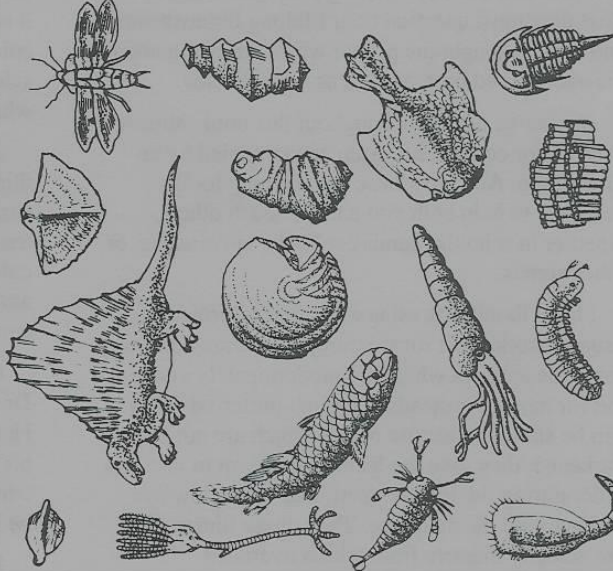
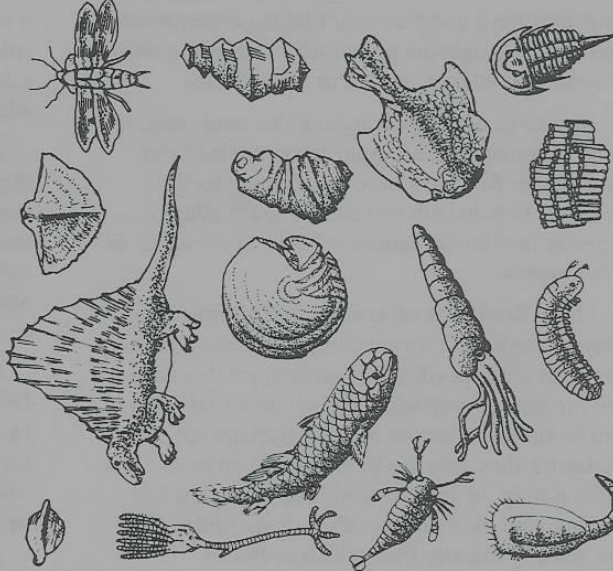
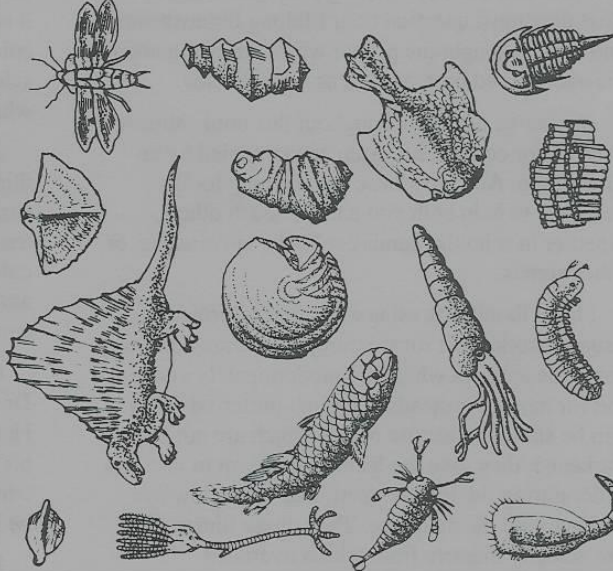
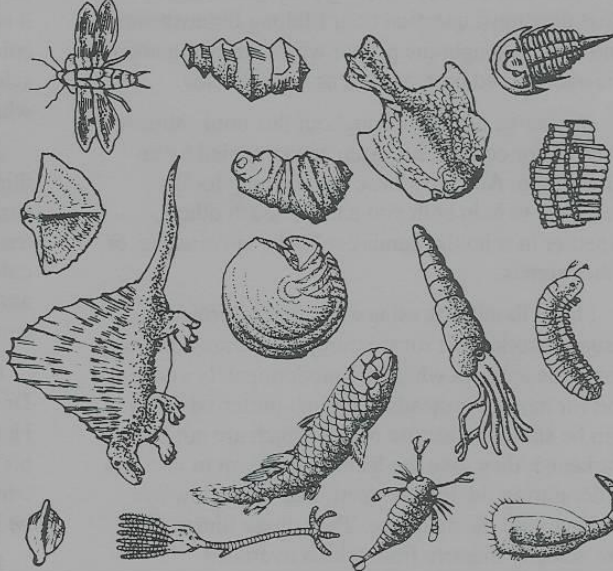
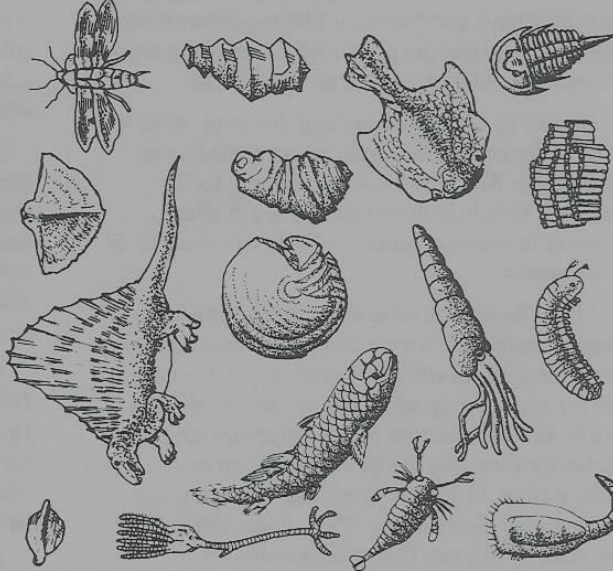
The modern evolutionist is called a *neo*-Darwinian. He still accepts Darwin’s idea about natural selection, but something new (*neo*-) has been added. The modern evolutionist believes that new traits come about by chance, by random changes in the genes called “mutations,” and *not* by use and disuse.

Creation Facts of Life by Gary Parker, p. 88, 89

See what you can find out about mutations. Are they helpful? Are they a step upward or downward?

9. Tomorrow we will study the creation of man. Notice the Geologic Time Scale once again. Where is man located? How does I Corinthians 15:39 clarify?

➤ **Significant Observation:** How does God hide His people in Psalm 50:10, 11 with regard to His ownership of the animal world?

ERA	PERIOD	EPOCH	SUCCESION OF LIFE	INDEX FOSSILS
CENOZOIC <i>recent life</i>	QUATERNARY 0-1 Million Years Rise of Man	Recent Pleistocene		PECTEN NEPTUNEA CALYPTROPHORUS VENERICARDIA
	TERTIARY 62 Million Years Rise of Mammals	Pliocene Miocene Oligocene Eocene Paleocene		
MESOZOIC <i>middle life</i>	CRETACEOUS 72 Million Years Modern seed bearing plants, Dinosaurs			SCAPHITES INOCERAMUS NERINEA PERISPINCTES TROPHITES MONOTIS
	JURASSIC 46 Million Years First birds			
	TRIASSIC 49 Million Years Cycads, first dinosaurs			
PALEOZOIC <i>ancient life</i>	PERMIAN 50 Million Years First reptiles			LEPTODUS PARAFUSULINA LOPHOPHYLLIDUM DICTYOCLOSTUS CACTOCRINUS PALMATOLEPUS MICROSPRIFER CRYSTIPHYLLUM HEXAMOCERAS BATHYURUS (TRILOBITE)
	PENNSYLVANIAN 30 Million Years Carboniferous			
	MISSISSIPPIAN 35 Million Years First insects Many crinoids			
	DEVONIAN 60 Million Years First seed plants, cartilage fish			
	SILURIAN 20 Million Years Earliest land animals			
	ORDOVICIAN 75 Million Years Early bony fish			
	CAMBRIAN 100 Million Years Invertebrate animals, Brachiopods, Trilobites			
PRECAMBRIAN Very few fossils present (bacteria-algae-pollen?)			PARADOXIDES (TRILOBITE) BILLINGSSELLA	

DAY THREE

Stop before you begin this section and affirm to the Lord that you honor His written revelation. God has not attempted to prove Himself to us. He has spoken with authority that belongs only to Him. We must become as little children, not demand rationalistic proof of His existence nor the origins of life. There are moral and ethical implications to these truths for your own heart. If indeed He has made us, then we are His, not to do with ourselves as we wish. Bow before Him now. Give Him all that is dear to you, then proceed.

1. Read 1:26-31. Do you have any questions? What are your initial observations?
2. The website for the Kennesaw State University Educational Technology Center has this sentence in its article on dinosaurs. "...life appeared about 3.2 billion years ago in the form of algae, a simple-celled plant. Fish are the ancestors of all vertebrates, which includes the human race." How does Psalm 36:9 describe the Source of life as opposed to algae? (Look at vss. 5-7 to describe the One addressed).
3. The origin of human life is purely material from the evolutionist's point of view, from algae to humanity through millions of years of animal development. Have you seen the following in your textbooks?

Darwin said that the similarity among vertebrate embryos was “by far the strongest single class of facts in favor of” his theory. But his theory was taken to the extreme by his protégé, German scientist Ernst Haeckel, whose goal was to support the slogan he coined, *ontogeny recapitulates phylogeny*, which means that each individual embryo includes all the previous stages of evolution. Haeckel devised the chart by altering the images to look more similar than they really are. To add to the disgrace, the fake was known over one hundred years ago in Haeckel’s day, and has only recently been exposed publicly, and still remains in many textbooks. How does this compare with Psalm 119:160a?

4. Let’s return to the sure word of the text. Why does it say, “Our image...” in verse 26? Who is God referring to? How would the original audience have understood this phrase?

5. Circle the words “*image*” and “*likeness*”. What do those words mean?

6. What unique physical characteristics does man have that set him apart from the animal kingdom?

7. What is the world’s population? Are there any duplications?
Read Summary Statement #6, “DNA—The Designer’s Blueprint” and summarize below.

9. Why is “after its kind” not repeated in reference to man?

10. The *Imago Dei* is far more than physical differences; it does not mean that we “look like God”. Look up the following for help in understanding.
 - a. Genesis 2:7

 - b. Genesis 2:20

- c. Genesis 3:8a
 - d. Genesis 9:6
 - e. Ecclesiastes 3:11a
 - f. Ecclesiastes 7:29a
 - g. Colossians 3:10
 - h. I Peter 1:16
11. There are moral implications to our being in the image of God. How are we to treat each other? This must be taught to our children as reasons **to** treat one another with dignity and respect.
- a. John 13:34, 35
 - b. Galatians 5:13
 - c. Ephesians 4:32
 - d. James 2:8, 9
12. We'll continue to study these verses next week, but notice how God summarizes His work in 1:31 with the repetition of the word "good", with what adjective this time? How does James 1:17 remind us that God is qualified to render that verdict?
- **Significant Observation:** How does God use the truth of personal creation in Psalm 119:73?

Lesson Five
Genesis 2:4-19
Creation of Man Detailed

Let all the earth fear the LORD;
 Let all the inhabitants of the world stand in awe of Him.
 For He spoke, and it was done;
 He commanded, and it stood fast. Psalm 33:8,9

DAY ONE

1. In reviewing Chapter 1, notice the contradictions below, copied by permission from The Young Earth, by John D. Morris.

Contradictions in Order Between The Biblical View and the Secular View	
<i>Biblical Order of Appearance</i>	<i>Evolutionary Order of Appearance</i>
<ol style="list-style-type: none"> 1. Matter created by God in the beginning 2. Earth before the sun and stars 3. Oceans before the land 4. Light before the sun 5. Atmosphere between two water layers 6. Land plants, first life forms created 7. Fruit trees before fish 8. Fish before insects 9. Land vegetation before sun 10. Marine mammals before land mammals 11. Birds before land reptiles 12. Man, the cause of death 	<ol style="list-style-type: none"> 1. Matter existed in the beginning 2. Sun and stars before the earth 3. Land before the oceans 4. Sun, earth's first light 5. Atmosphere above a water layer 6. Marine organisms, first forms of life 7. Fish before fruit trees 8. Insects before fish 9. Sun before land plants 10. Land mammals before marine mammals 11. Reptiles before birds 12. Death, necessary antecedent of man

Does theistic evolution work? Do any attempts at accommodation work?

2. Also in review, read Summary Statement #7, "Dinosaurs and Sea Dragons" and summarize below.

8. Now read Genesis 2:1-3. Does the language in any way suggest an ongoing process? Write out words or phrases that communicate otherwise.

9. The first verse of this chapter is an expression of the First Law of Thermodynamics: **The total quantity of energy in the universe is constant even though it frequently changes form—energy can be transformed into matter and matter into energy, but the total quantity remains constant. Neither energy nor mass can be created or destroyed.** Write out 2:1 and a statement explaining the connection.

10. Verse 2 says, “And by the seventh day God completed His work...” Does that mean He worked a little on the seventh day? How are we to understand this verse?

11. Does the fact that God rested indicate that creating wore Him out? Why did God rest? Why did God bless and “sanctify” the 7th day?
 - a. Isaiah 40:28
 - b. Mark 2:27
 - c. John 5:17

12. What is missing from the regular pattern regarding the end of the 7th day? Because Hebrews 4:3-11 speaks of entering God’s rest, some have said that the seventh day is still going on today, giving credence to the belief that “day” refers to long ages. Is God still resting from His work of creation?
 - **Significant Observation:** How does the Psalmist David write of the implications of God’s creation in Psalm 24:1, 2? What days of creation do you think he is referring to? What are the moral implications? (v. 4)

DAY TWO

1. Notice in 2:3 and also 2:4 the words “created” and “made”. What is the difference in the two? Look back at chapter 1 and compare the different uses of these words in vv. 1, 7, 16, 21, 25, 27. Mark them with a consistent color.

2. Verse 4 seems to be a natural break in the narrative. Up until this time the text has been very concise and sequential. Now we are given a recap with more detail, especially of the creation of man. This added material is not contradictory, but adds details of the six days of creation. Remember that the book is a human book, as well as supernatural. God directly revealed to man all that He wanted revealed of the creation process. These things were carefully recorded and passed down. The author is directed by the Holy Spirit and using the documents available to him. Which parts were written by Adam, Noah, Shem? We are not sure, but we know we can trust the text.
- a. Refer to Summary Statement #3, “Not Totally Random” to see the pattern of the book. What word in 2:4 indicates there may be a change in approach?
 - b. Notice the change in the title for God. What has it consistently been in Chapter 1? What is it in v. 4?
 - c. Do you remember the only two ways Hebrew expresses past tense? Look on p. 4 of your notes for a refresher. The precise tense of a Hebrew verb is determined by context. So in reading this section, notice the times you may translate “had” into the verb to better understand the flow. For example, v. 8, “And the Lord God *had* planted a garden...” Notice the difference that would make in 2:19.
 - d. What day in Chapter 1 corresponds with 2:4?
 - e. Which day corresponds with 2:5, 6?
 - 1) What does the phrase “there was no man to cultivate the ground” teach us?
 - 2) How was the “mist” provided?
 - 3) On what day were the rivers of 2:10-14 provided?
 - f. What are the three verbs showing what God did in 1:27 and 2:7? Both passages are describing God’s actions on which day? What else from 2:15-19 happened on this same day? List them.

3. Discuss how this chapter prepares the reader for the account of the fall into sin in Chapter 3. What does it tell you about God?

➤ **Significant Observation:** How does Jeremiah use the Creator's causing rain in Jeremiah 14:20-22?

DAY THREE

Handling these words is a distinct privilege, understanding afforded by the indwelling Holy Spirit. Is your mind being stimulated? Is your soul warmed by the personal nature of the Holy Creator? Stop now and submit your will to Him who made you, knows you, loves you. Enjoy Him today.

1. Read 2:4-19 again.
2. How does I Corinthians 15:45 affirm the historicity of Adam?
3. What does it mean to "form"? What are the implications of this word? Cite one illustration of the human body that awes you.
4. The "dust" is used in Scriptures as a metaphor in various ways. Identify them below.
 - a. Genesis 3:19 Of _____
 - b. Genesis 18:27 Of _____
 - c. Joshua 7:6 Of _____

- d. I Samuel 2:8 _____
- e. I Kings 16:2 _____
- f. Job 42:5, 6 _____
5. "...and breathed into his nostrils the breath of life; and man became a living soul." The animals are said to have the "breath of life" (Genesis 7:22) and to be "living souls" (1:24). What is the difference?
 6. List ways that the creating of man is unique in comparison with the rest of creation.
 7. Verses 10-14 describe Edenic rivers. Do you suppose that the rivers are still flowing on the same course they were at the time God made them? Why or why not?
 8. Why was Adam put into the garden? What are the implications for mankind?
 9. List the main verbs in verses 7-16 expressing the activity of God. What do you learn?
 10. Why did God put the "tree of the knowledge of good and evil" in the garden?
 11. What does 2:19 show us about man's mental capacity even from the beginning of creation?
- **Significant Observation:** How does Chapter 1:1-2:19 prepare you for the message of the rest of the Bible?

Lesson Six
Genesis 2:20-25
A Suitable Helper
 By Mimi Lee

**The LORD looks from heaven;
 He sees all the sons of men,
 from His dwelling place He looks out on all the inhabitants of the earth.**
 Psalm 33:13, 14

DAY ONE

1. Write out Psalm 33:1, 4-9 from memory and begin working on 33:13-14.

2. The passage that we are focusing on today is Genesis 2:20-25, but let's go back and begin reading in verse 18. In the last part of verse 18 what does God say that He will do for the man? Yet, what does the last part of verse 20 say?
 - a. What took place in the interval between those two statements?

 - b. Did Adam give names to ALL animal life? Are some left out? See 1:24.

 - c. Which ones are included? See 2:20.

 - d. Can we know for sure?

World Book says that the (present) world has so many animals that no one could possibly count them. No one even knows how many kinds of animals there are. Each year hundreds of new kinds are discovered!

- a. Do we have a clue as to how long it would have taken Adam to name the animals?
 - b. How do you think that Adam must have viewed this process? Was it laborious? Interesting? Keep in mind what we have already learned about the creation of man and God's care.
3. Why didn't God go ahead and create the woman right away? What could have been His reason for waiting? Couldn't she have helped him with the project?
- Dr. Henry Morris in *The Genesis Record* says that this personal inspection of the animals by Adam apparently had a two-fold purpose. What do you think that would be? One is found in 1:28.
4. As the animals passed before him (no doubt in pairs, male and female) what must have become obvious to Adam about himself?
- a. What were the areas in Adam's life that mere animals, as delightful as they were, could not provide?
 - b. How does this process of Adam's naming the animals refute the theory of theistic evolution?
 - c. Could Adam have lived on in his "aloneness?"
5. But God said that it was not good for man to be alone. God had a greater plan which would require another act of creation. The last part of verse 20 says that there was not found a helper suitable for him. What is the first word in verse 21? ____ God did not leave Adam in this condition. He acted! What did He do?

- * We wonder, did God tell Adam what He was about to do? Why did God put him to sleep? Would he have experienced pain otherwise? Why or why not?

DAY TWO

THE FIRST WOMAN

“Nations never rise above the quality of their women.”

_Dr. Herbert Lockyer, All the Women of the Bible

6. How did God create on the other 5 days?
 - a. How did He create Adam?
 - b. How was the creation of Eve different from that of Adam?
 - c. When God opened Adam’s side He performed the first _____.
 - d. What was God’s final act of creation?
7. What does the creation of Eve tell us about her?
 - a. What does her creation tell us about God?
 - b. What is the word that God used to describe his creation of woman? What does it mean?

8. How did Adam and Eve find each other?
 - a. It must have been an exciting, overwhelming, eye-popping experience for Adam when he saw this lovely woman! What were the first recorded words of Adam?
 - b. Can you find out what his first words, "This is now," mean?
 - c. What does Proverbs 18:22 say?

9. Surely Adam must have spoken audibly to God, (of course he had named the animals), but do you think that it is significant that the first recorded words of Adam were about the woman? Explain.
 - a. How did he know that she was "bone of my bones, and flesh of my flesh?" Was there a scar?
 - b. Some have argued that God couldn't have really taken a rib because men do not have one less rib than women. How would you answer that?
 - c. Dr. Morris states that "rib" may be a poor translation. The Hebrew word for "rib", ISLEA, is used 35 times in the Old Testament. This is the only time it is rendered "rib." Most of the time it means simply "side." A side would include flesh and bone, as well as blood, released from the open side.
 - d. How does the biblical account of the creation of Eve refute the idea of the evolution of man from apes?

10. Did Adam and Eve have time to get to know each other before they were married by God? But how do we know that they were perfectly suited for each other? See 1:31.

11. Could the “deep sleep” of Adam and the creation of Eve be compared to the death of Christ, which brought about the creation of Christ, the Church? Look at Eph. 5:25-27.

12. How did Woman get her name?
 - a. Can you find their Hebrew names?

 - b. God Himself gave names to other parts of creation. What parts did He allow Adam to name?

 - c. What does that tell you about God?

 - * Just wondering: Did God “walk Adam around” as it were and point out His Creation telling him the names that He had given to everything? Otherwise, how would Adam have known what to call them?

 - d. Do we know what language Adam spoke?

13. Verse 24 states that “For this reason, a man shall leave his father and mother and be joined to his wife; and they shall become one flesh.” For what reason?
 - * Just Wondering: Since Adam and Eve had no past, therefore no memory on which to base their “being,” what were their thoughts?

DAY THREE

THE FIRST MARRIAGE

“The remarkably universal and stable institution of marriage and the home in monogamous, patriarchal social culture is described in Genesis as having been ordained by the Creator. Polygamy, infanticide, matriarchy, promiscuity, divorce, abortion, homosexuality and other corruptions all developed later.”

_The Genesis Record, p. 19

14. Verse 24 seems to be inserted rather abruptly by the Holy Spirit into this narrative describing the creation of man and woman. All at once God gives us His plan for marriage. What does it say?
 - a. What new word do you see in verses 24 and 25, a term for the woman?
 - b. What is a wife?
 - c. What about same sex marriage?

15. According to verse 24, what is God’s desire/plan for a man and wife?

16. What does “leave” mean in this context? Is there another sense in which a man (and a woman) is to “leave” parents other than physically moving out? Is he to ignore his parents? Who is to be his focus?
 - a. What does “joined to” mean? The KJV word is “cleave.”
 - b. Jesus uses this word in affirming marriage in Matthew 19:1-8.

- 1) What were His first words which would affirm the Old Testament scriptures? (Hint: there are 4 of them.)
- 2) What did He say that would affirm the creation account?
- 3) What did he say about divorce in connection with creation?

What does that passage tell us about God's authority over marriage? Do I have my rights? Is marriage no more than a contract?

17. Paul also quotes Genesis 2:24 when describing marriage and comparing marriage to the relationship of Christ and the Church in Ephesians 5:22-33. Summarize his description here. What does it tell us about that bond?
 - a. Does being "joined" to one's mate speak only of the physical?
 - b. Why are the man and wife described as becoming "one flesh"?
 - c. Is the human creation order significant for marriage today? See I Cor.11: 8-9, 12.

"Marriage is a divine institution designed to form a permanent union between man and woman that they might be helpful to one another. It is presented as the deepest physical and spiritual unity of man and woman and monogamy as the form of marriage ordained by God. Without the conjugal tie the inhabitants of this world would have been a mixed multitude. The family circle, family instruction, parental love and care would have been altogether unknown."

Unger's Bible Dictionary, p. 697

18. What does verse 25 tell us about the condition of this first man and woman?
 - a. Could that be said of a person today? How?

- b. Why was their condition different from some people today?
 - c. What can you find out about the word “shame?”
19. So, we see that God declared that it was not good for man to be alone, and He created a woman for him, married them and called her “a helper suitable” for him. What is a helper? Is it a demeaning term?
- a. Notice that God uses the word “help” in describing His actions toward His own.
 - 1) Psalm 46:1
 - 2) Hebrews 4:16
 - b. How would you describe a wife’s purpose then?
20. Let’s conclude with thinking about our own marriage. Am I a helper to my husband? What ways can I help my husband? List them here.

Are there areas that I need to work on? Ask God to show you. Ask for His help!

Marriage affects the whole of society. Because of its huge consequences and great influence God has given much instruction to us as wives. May God help us to remember:

“You are not your own...for you were bought at a price; therefore glorify God in your body and in your spirit which are God’s.” - I Corinthians 6:19-20

This is a good time to thank and praise God for making you a woman!

- **Significant Observation:** It was into a human family that the Savior was born—to an earthly father and mother!

Lesson 7
Genesis 3:1-7
The Fall
 By Leslie Kell

**He who fashions the hearts of them all,
 He who understands all their works.
 Psalm 33:15**

“If the picture of the Garden given us in Genesis 2 comes to us reflected, as it were, in a clear and unspoiled mirror, in Genesis 3 that mirror is shattered in to a thousand pieces. Each little piece still reflects something of the earlier beauty, but now the picture is fragmented, the perspectives are distorted, it is hard to see things whole. The world seen through the broken glass of chapter 3 is no longer a normal world. Everything is ambiguous; nothing is any more ‘very good’ ” (Atkinson 80).

In the pages of the Bible we read of ravaging wars that left multiple thousands dead, famines so severe women murdered their own babies and ate them, people torn from their families and taken as captives to far away lands, and countless other more personal hardships. All these things make our hearts sink, and we are saddened by the tragedies not only of the past but the present. Yet there is one disaster that far surpasses everything that has ever happened, the Fall of Man. It may have seemed like a small thing, a man and a woman ate some fruit they were not supposed to. But with their one act of disobedience the world became a dark dismal place full of horrible things the Creator never intended for His creatures.

Day 1

1. Write out Psalm 33:13-14 from memory and begin working on Psalm 33:15.

2. Read Genesis 3:1-7 and record your observations. What jumps out that you’ve not thought about before? What confuses or puzzles you?

3. Chapter 3 starts out by referring to “the serpent”. Who was this “serpent”? Was he just a snake? Defend your answer!

4. What does “crafty” mean? What are some synonyms for crafty? Was this craftiness speaking of serpents in general or just this particular one?

5. We read that the serpent was one of the creatures God created. Is the text implying that it was simply a creature created on Day 6?
Let's look at some other passages where this same Hebrew word (*aruwm*) is used;
 - a. Job 5:12
 - b. Proverbs 12:16, 14:8
6. What does "beast of the field" mean?
7. In your text, mark the serpent's words, also mark Eve's words. Write down your comments about each one's words. What was the serpent insinuating about God by what he said?

"Apart from this claim being unadulterated distortion, it is an attempt to create in the woman's mind the impression that God is spiteful, mean, obsessively jealous, and self-protective. In addition, it cleverly provides Eve with an opportunity to defend God and to clarify His position, for by this one statement of the snake God has moved from beneficent provider to cruel oppressor" (Hamilton 189).

8. Look up the following verses, what insights do we gain from these?
 - a. John 8:44
 - b. 2 Corinthians 11:3 & 14
 - c. 1 Timothy 2:14
 - d. Revelation 12:9 & 20:2
9. Why did Satan appear as a snake?

➤ **Special Observation: Ephesians 6:10-16**

Day 2

1. What are the two names of God used in 3:1? What do each of these mean?
2. Was it normal for animals to talk before the fall? If “yes”, why don’t they talk now? If “no”, why doesn’t Eve seem surprised?
3. Why did the serpent talk to Eve not Adam?
4. Some might say that the serpent did not actually “talk” to Eve but some how suggested that she eat the fruit. Does that work with the text?
5. What did Eve add to what God had said? Why? Was she wrong in doing this?
6. Eve had not been formed when God gave the command to Adam not to eat of the tree of knowledge of good and evil, so why did she still get punished?
7. What do you suppose were Eve’s thoughts when the serpent denied what God said? See James 1:13-15 to get a glimpse into the reality of temptation.
8. Look up the following regarding temptation.
 - a. 1 Corinthians 10:13
 - b. 2 Peter 2:9
 - c. Psalms 78:40-41

d. Hebrews 2:18

9. Eve had never been lied to before (unless the serpent had talked to her previously) so how could she be expected to know that you can't trust everyone?

10. What temptations are you dealing with in your life? How are you responding? Are you giving in or giving God glory? Do you need to seek out accountability?

➤ **Special Observation: Hebrews 4:15**

Day 3

“One of the easiest paths from temptation to sin is the path of instant gratification. ‘She saw... she took...’ The path of obedience tells us to make space in the light of God’s truth to reflect on what we ‘see’ so temptingly; to bring our wishes into line with what we know of the love and beauty of God; and to delay gratification until we are clear what it is that God is asking of us. The way of rebellion puts immediate pleasure in front of possible consequences, and sets our own perceptions of what is good for us against what God has told us about ourselves and His world. Sin is the name given to that separation from God which begins with the abandonment of trust in God’s goodness and God’s love” (Atkinson 86).

1. What does “deification” mean? How did Eve exhibit this?

2. What were the tree’s 3 desirable virtues?

3. Why was Eve (and people in general) drawn to the idea of being “like God”?

4. What does the phrase “knowing good and evil” mean?

5. What does it mean that the tree was a “delight to the eyes”?
6. How was it that Eve could tell just by looking at the tree that it “was desirable to make one wise”?
7. Wisdom is a good thing, so why was Eve wrong for eating the tree if this is what she was hoping to acquire? What should she have done if she wanted to be wise? (See James 1:5).
8. Do you think Adam was there during this conversation? Why or why not? If he was, his silence speaks so loudly! What should he have done if he was there?
9. What does it mean that their “eyes were opened”?
10. Our own culture is in love with nudity (just turn on the tv for 5 minutes if you doubt it), but how was nakedness viewed in OT times?
 - a. Isaiah 47:3
 - b. Lamentations 1:8
11. Why would it matter if they were naked? They were married and it was just the two of them, so why did they care? What is the significance?
12. How did evil come into the world?
13. Do we as Christians believe in Dualism? (“the religious or theological system which would explain the universe as the outcome of two eternally opposed and coexisting principles, conceived as good and evil, light and darkness, or some other form of conflicting powers”).

“When we are faced with suffering and disappointment, when we hear of war and rumors of wars, when hundreds die in a tidal wave, thousands in a famine, millions in a gas chamber; when bad things happened to good people, and the wicked seem to flourish; when we fail an exam, or lose our job, or are unjustly trapped in the ‘system’; then our hearts cry out to God: ‘Why? Why has God forsaken us? Why does God let it happen? Why such evil in the world? Where does it come from?’

Christians always know that such questions pose the greatest threats to our belief in the goodness of God. And we look for reasons to explain why things are as they are. We blame human free will - and the wrong choices people make, or perhaps they shift the blame on to our background, or our genes, or our grandparents. Or we put the responsibility on Satan and his demonic hosts of evil. Or perhaps we blame God himself: if He is all goodness, he could not have wanted this disorder; if He is all powerful, surely He could have prevented it.

But Genesis 3 will not help us with our searching for causes. It does not tell us where evil comes from. It will not allow us to pin everything on some external cause. The snake simply faces us with the question of our own responsibility, and the response we make to the word of God. The origin of evil is left within the mystery of God” (Atkinson 82).

- **Special Observation: Don't be discouraged by this dark hour... read Romans 5:12-21!**

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Lesson Eight
Genesis 3:8-24
The Results of the Fall

**Our soul waits for the LORD;
 He is our help and our shield.**

Psalm 33:20

As quoted from last week, “Nothing is any more ‘very good’.” How would things have been different if Adam and Eve had believed and applied our memory verse for the week? Pray the verse now as you begin the study.

DAY ONE

1. Read 3:8-13. What kind of literature is this? Is it a parable as many have claimed? Mark the occurrences of God. Mark “called”, “said”, “commanded”. Put a question mark over all the questions. Mark the references to “tree” or “trees”. Do you have any questions?
2. In reading 3:8, do you think “the Lord God walking” was a theophany? Edward J. Young defines a theophany (Genesis 3 p. 74):

God is the Infinite One; He is a spirit. In order to reveal Himself to man in an intimate way He appeared during Old Testament times in human form. Such appearances were called theophanies (appearances of God) and these theophanies found their culmination in the incarnation of the Second Person of the Trinity. We may thus speak of the theophanies as pre-incarnate appearances of the Lord. In most loving and tender condescension He appeared in the form of a man, so that He might speak to man as friend to friend.

Can you think of other times this occurred in the Old Testament?

3. When do you think the “cool of the day” was?
4. Where did they hide? Who made those? For what purposes?
5. Why did Adam and Eve hide? Did they really think that God would not find them? What does this tell us about the nature of sin? How do we continue to do

this? Should they have remembered the truth of our memory verse, Psalm 33:13, 14?

6. What should Eve have done when Adam suggested that they hide? What does that show us about the nature of sin?

7. Why did God not call out Eve first?

8. Why did God ask where they were?

Notice some other times He uses questions.

a. Genesis 4:9, 10

b. Job 38:4

c. John 21:15

d. Acts 9:4

Can you think of other occasions?

9. Why doesn't Adam answer either of God's questions from verse 11? What are the answers?

10. What was God's desire in asking the questions of v. 11?

11. It would appear that the newly-wed stage is over for the first couple. How does Adam suddenly treat his wife? What do his answers show us about the nature of sin?

12. Was Eve shifting blame in v. 13 or just telling it like it was?

13. Were they right to be afraid?

➤ **Significant Observation:** As Creator, what does Isaiah 27:11 say that God has the right to do?

DAY TWO

We are still working in the most tragic chapter in the Bible. Man has diminished the goodness of God and seen Him as restrictive. Confess your tendency to do the same to Him now. Ask Him for help.

1. Read 3:8-24. In verse 14 God begins to pronounce His curses. Does He ask any more questions? Why? (By the way, had He asked the serpent any questions? Why?)
2. What is a curse? Why is man not to pronounce curses?
3. What three things does God include in His curse on the serpent? Did the serpent not crawl on its belly before this time?
4. Do serpents eat dust? What do you think this means? Notice how the idea is used in other parts of Scripture.
 - a. Psalm 72:9 - Who wrote the Psalm? For whom is he praying (v.1)? Remember Hebrew parallelism in their poetry, one line repeats the same idea in different words.
 - b. Isaiah 49:23 - God is assuring Israel that her enemies will not go unpunished.
5. Reread 3:15. This verse has been called "Protoevangelium", the first gospel presentation. It is very important that we understand this verse. To whom does the "you", "your" refer in 3:14? To whom does the "you", "your" refer in 3:15? Identify them in your text.
6. In 3:15, to whom are the pronouns "he", "his" referring? Identify them in your text.
7. Does a woman have "seed"? What could this verse mean?
8. Who is "her seed"? How does Luke 3:23-38 help, especially v. 38?

9. What contrasts are in 3:15? List them in the right margin of your text.
 10. What is the promise?
 12. When did Christ crush the “seed of the Serpent”?
 - a. Luke 4:1-13, especially v. 13.
 - b. Hebrews 2:14, 15
 13. When WILL Christ crush the “seed of the Serpent”? How long will it last? Revelation 20:10.
 14. Who are the seed of Satan according to John 8:44, 45?
 15. Christ’s “*offspring*” are mentioned in Isaiah 53:10. Read the verse and identify the “seed” of the Messiah in the margin of your Bible.
 16. According to the beginning of 3:15, who instigates the hatred between the seed of the serpent and the seed of the woman? Is this, then, a God-pleasing hatred?
 17. Now read 3:16. What are the two components of God’s judgment on **the woman**? She sought that which was “good”, “delightful”, and “desirable” (v. 8), but sin resulted in what two judgments?
 18. Would Adam and Eve have had children if the Fall had not happened?
 19. Since part of woman’s punishment is for increased pain in childbirth, is it legitimate to have pain management during labor?
- **Significant Observation:** How is the created order significant in I Timothy 2:11-14?

DAY THREE

1. God's statement to **Eve** in 3:16, "Your desire shall be for your husband..." is not as clear as pain in childbirth. Does "And he shall rule over you" help to define it? Explain.

2. Before the Fall, what was God's equal assignment to both man and woman in Genesis 1:26, 28?

3. What does our poem of 1:27 say equally about male and female?

4. Who was created first?

5. What is God's two-word definition of the wife's role repeated in 2:18 and 20? How did she contradict that?

6. Do you agree with Martin Luther? "Had Eve not sinned she would [not]...have been subject to her husband."

7. How does Eve's punishment fit her crime?

8. Now to the **man**, read 3:17-19. Does v. 17 teach that it is wrong for a man to listen to his wife?

9. God's first expression of His curse to Adam was, "Cursed is the ground because of you." This may be the announcement of the 2nd Law of Thermodynamics, a basic law recognized by scientists, which means that all systems, matter and energy, are becoming less complex with time, all processes are winding down. This is a law of increased entropy. "Entropy is the measure of the total disorder, randomness, or chaos of a system. The effect of increased entropy is increased disorder." (Clausius, 1850). This is in direct opposition to the evolutionary theory, which demands that matter and energy must move forward, adding complexity in millions of subsequent steps toward converting energy into proper forms. What does Romans 8:21, 22 say about creation?

10. Work was not a result of the Fall, but how was it affected by the Fall?

11. What do “thorns and thistles” communicate? Were they there before the Fall? How does Mark 15:17 relate to this?
 12. “Dust” shows up again in v. 19. What is the significance of that?
 13. Eve is only called “woman” until 3:20. Why does Adam then name her? Why is it significant that Adam named her?
 14. Before banning Adam and Eve from Eden God clothed them (v. 22). What is the significance of that?
 15. What was included in “knowing good and evil” (v. 22)?
 16. What are the main verbs in v. 23, 24? Does it sound
like man wanted to leave? How do you think Adam and Eve felt their
first night outside? Why did God do it?
 17. Read back over 3:8-24 and discuss the **separation** produced by sin.
 18. Read back over 3:8-24 and discuss God’s **grace** in response to sin.
- **Significant Observation:** What does the Creator say that He loves to look at in Isaiah 66:1, 2?

3. How does Genesis 3:15 shed light on 4:1-16?
 4. Mark references to death in the section with an encircled “D” above, or method of your choice. Why are they significant?
 5. What are the implications of Eve’s words in 4:1?
 6. Is there any significance that “...she conceived...” is not repeated in v. 2?
 7. What does “Cain” mean? Abel?
What do you think she was communicating?
 8. What were the boys’ respective vocations? Why are they mentioned? Why do you think Abel raised “flocks”?
 9. Verse 3 is the first mention of an “offering”, but what do you think “...it came about in the course of time...” may indicate? How did both of them know that offerings were to be given?
 10. What did Cain offer? And Abel?

What similarities can you see?
 11. What contrast is in 4b and 5a? List it in the right margin of your text.
 - a. Do we know what Cain and Abel saw, or how they knew this was true?
 - b. God is said to have had no regard for two things in 5a. Mark them numerically in your text. Why is this significant?
 - c. What was the purpose of God’s action, especially to Cain?
 12. Discuss Cain’s twofold response in 5b. Mark them.
- **Significant Observation:** With whom was Cain striving according to Isaiah 45:9, and what should he expect?

DAY TWO

1. We are still considering the offerings of Cain and Abel. Why did God accept Abel's offering according to Hebrews 11:4?
2. What is Abel called in Matthew 23:35?
3. What do these imply about Cain?
4. In what group is Abel included in Luke 11:49-51?
 - a. Does that help us understand Genesis 4:8a? What might have happened?
 - b. Does this remind you of Paul's words in Galatians 4:16? Have you had this experience?
5. Notice that both Cain and Abel are "worshiping". What does that tell us about worship? How does Genesis 3:8a relate?
6. Discuss the Wonderful Counselor's counsel in 4:6, 7.
 - a. Why does He use "Why" questions?
 - b. Mark the contrasts of v. 5-7, "fell", "fallen", "lifted up". How is the transition made? What does it mean?
 - c. Verse 7 is the first use of the word "sin" in the Bible. How is it characterized? What does that tell us about the nature of sin?
 - d. How does Proverbs 28:1 contrast to this verse?
 - e. What do the last four words of v. 7 say we should do with the vicious enemy?

7. If you have Jay Adam's The Christian Counselor's Manual, read pgs. 376-377 and explain the principle.
8. What example had Eve set to prepare Cain for handling his urges?
9. Cain's parents had hidden in the trees telling themselves what lie? What indication do we have from v. 8 that Cain did the same?
10. Circle the "you", "your" in vv. 6-12. What is the significance of these repetitions?
11. Identify and describe Cain's response.
12. List the sins in Cain's sin cluster.
13. Envy is just one of Cain's sins, but can be at the core of the others. Listen to the CD provided with this lesson. Take notes, and come prepared to discuss it with the class. Even more important, discuss your own tendencies with the Lord.

DAY THREE

1. Read 4:9-16 again. Mark the word “ground” in these verses in brown. What is the significance of these references? How do they show that Cain’s punishment is fitting?
2. Verses 10 and 11 are the first references in the Bible to “blood”. Mark them in red. The phrase in v. 10 is very expressive. What do you think it is communicating?

Does Psalm 72:13, 14 further show the heart of God for those made in His image?

3. How is Abel’s blood referred to in Hebrews 12:24?
4. What had been previously cursed? (3:14, 17).
And now a man. What are the two components of the curse given in v. 12?
5. Do you think Cain’s words in 4:13 and 14 indicate remorse over his sin and repentance from it?
6. What is God’s response in verse 15? What do we learn about Him from it?
What important preposition is in this verse?
7. What do you think the sign might have been?
8. What was the purpose of the sign?
9. Critics try to claim the lack of credibility to Cain’s speaking as if he lived in a world full of people. How would you answer that?
10. Mark the two references in v. 14 and 16 to the presence of the LORD. What do they mean?

11. We have studied the sacrifices of Cain and Abel. During this missions conference let's consider New Testament sacrifices that we may present to Him in connection with getting the Gospel to the ends of the earth. How can you specifically respond?
 - a. Romans 12:1

 - b. Hebrews 13:15, 16

- **Significant Observation:** Also thinking of the nations, read Psalm 96:1, 3, and 5. What truth about Him are we to proclaim according to v. 5?

- b. What about Genesis 20:12?
 - c. What is instituted in the Mosaic law according to Leviticus 18:9?
6. Read v. 19. Though no moral judgment is given, how do we know it was wrong?
7. Discuss the components of civilization referred to in Genesis 4:19-22. Does it sound like early man as taught by evolution?
- a. What musical instruments are mentioned? What kinds are they?
 - b. What is bronze?
 - c. According to science, when did the “Bronze Age” begin?
 - d. When did the “Iron Age” begin?
 - e. Does our passage seem to contradict these?
 - f. What other inventions are we told appeared during this time?
 - g. What happened to Tubal-Cain’s implements and those of this era?
8. The phrases in vv. 19-21, “the father of those who...” acknowledges the debt we owe to Cain’s descendants. Discuss this civilization in connection with the doctrines of Common Grace and the *Imago Dei*.
- **Significant Observation:** As we have just finished our Missions Conference, show how creation affects the unbeliever as referred to in Romans 1:19-21.

DAY TWO

1. Read Genesis 4:23, 24. Origin was an early church father. He is said to have “devoted two whole books of his Genesis commentary to these verses, and finally rendered the verdict that they were inexplicable.” Hopefully, you won’t find them *that* difficult, so see if you can express the message of Lamech’s poem. Remember the principle of parallelism in Hebrew poetry, where a thought is given, then repeated in different words. See if you can identify the pattern.
 - a. How had God declared the punishment of anyone who might harm Cain in 4:15?
 - 1) How does Lamech try to top that?
 - 2) Could Jesus have had this in mind in Matthew 18:21,22?
 - b. Why do you think this poem is placed here?
 - c. It may be that Cain’s city was built on the premise later developed as “cities of refuge”. Look up Numbers 35:9-34 and describe them. What was their purpose according to 35:12?
 - d. Does it seem that Lamech’s situation is described by Deuteronomy 19:11?
 - e. What do the cities of refuge say about God?
 - f. Notice how the principle of *lex talionis* (the punishment fits the crime) is set forth in Exodus 21:24, 25. What likenesses do you see? What is the purpose?
2. How does Genesis 1:28 fit with 4:16-24?

3. Discuss how sin **and** grace have escalated since Eve partook of the fruit.

4. Now read 4:25, 26, a new beginning. How does Eve express that in v. 25?

5. What does the name “Seth” mean?

6. In which category of “seed” from Genesis 3:15 does he seem to fit?

7. The grandson of Adam and Eve was named “Enosh”. What does “Enosh” mean?

How does the meaning fit with v. 26b?

8. What do you think the last sentence in v. 26 means?

9. The reference to “the name” includes the whole truth that God had revealed about Himself.
 - a. What content would they have given to “the name of YAHWEH”?

 - b. Clarification is given to Moses when he asked about “His name” in Exodus 3:13. How does God’s answer in Exodus 3:14 connect with Genesis 1:1?

- **Significant Observation:** How does the creation mandate described in Psalm 8:3-6 remind you of Lamech’s family?

DAY THREE

Today we will look back over our shoulders and enjoy the truths of the first four chapters in the Pentateuch, reviewing some of the highlights.

1. Fill in the following chart from memory. What happened on each day? Look back in the text if necessary, and mark which ones God assessed as “good”.

Events of Creation Week	
Day One	
Day Two	
Day Three	
Day Four	
Day Five	
Day Six	
Day Seven	

2. At what point could millions of years be inserted? What language in Chapter 1 indicates that these were six literal days?
3. Genesis 1:1 says that God created the heavens and the earth, showing the magnitude of His power and the ease with which He did that. Why, then, did He not finish it immediately? See Exodus 20:11.
4. How does the Law of Cause and Effect enter into the debate regarding origins?

5. What contradictions in the sequence of creation are there between the biblical account (chart above) and evolution?
6. What is the Anthropic Principle? What does it tell us about God?
7. What was the first thing God said was “not good”?
 - a. How is His solution described in two words?
 - b. What are some implications of that description?
8. The angels were said to have rejoiced at creation. Do we have some idea as to when Lucifer and his followers were cast out of heaven?
9. The first Law of Thermodynamics states that neither energy or mass can be created or destroyed, just changed into other forms. At what point in history did it come into effect?
10. Did men ever see dinosaurs, or are we strictly dependent on the fossil record? What passages help us? On what day were they created?
11. We do not deny that there are billions of fossils. How do we know that they were not laid down before the Fall? What verse in the New Testament confirms this?
12. Why was Genesis written? Remember to discuss the original recipients. Who do we think was the author? How does that help us?
 - **Significant Observation:** Who will sing God’s praises in eternity according to Revelation 5:13? What are the words to the song?

Lesson 11
Genesis 5:1-32
Seth's Family Tree

How do we know the earth's origin?

**“By faith we understand
that the worlds were prepared by the word of God,
so that what is seen was not made
out of things which are visible.”**

Hebrews 11:3

Our memory work from now until the end of the course will be answering specific questions regarding Genesis 1-11. They will not necessarily be connected with the accompanying lesson, but will together form a kind of catechism, a “ready reference” for commonly asked questions on this subject. There is much more to the arguments than one verse, but this will provide a springboard for your thoughts.

This may take a little more work, but will be worthwhile. Psalm 33 was worshipful and sure, complementing the Genesis study. The new approach will be instructive and build confidence in answering questions, enhancing our enjoyment of what God has done.

Day One

Stop before you answer any questions and affirm to God that you want to honor His written revelation and that you need the Holy Spirit to enlighten your mind.

1. We don't want to lose Psalm 33, so review it now, and write as much of it as you can below.

2. We also need to review Genesis 1-5, so we'll devote Day One to that. Who wrote the book of Genesis? How do we decide?
3. Is Genesis 1-11 allegory with many different meanings, historical narrative to be interpreted literally, or man-made legend necessary because Darwin had not formed his hypothesis?
4. Read 1:1-5. List the things that happened on Day One. Why is it important to see these verses as a unit? How does verse 5 help us determine that?
5. What happened on the following days?

Day Two	
Day Three	
Day Four	
Day Five	
Day Six	
Day Seven	

6. List some ways that the creation of man is different from the rest of creation. See p. 32 of your notes.
7. What is the First Law of Thermodynamics? When did it begin? See p. 29.
8. Compare Genesis 3:6 with I John 2:16. How are you likewise personally affected?

9. Discuss how God's punishments fit Eve's, Adam's, and the serpent's/Satan's crime.

10. What likenesses of Satan's strategy do we see in the following?
 - a. Genesis 4:8b

 - b. Exodus 1:16

 - c. Matthew 2:16b

11. Review Genesis 4:19-24, and read Summary Statement # 10, "Advanced Technology in Ancient Times", and discuss below.

12. Genesis 1-11 does not stand alone. We need the totality of Scripture. The religious leaders who crucified Jesus Christ would have fought to the death for the literal interpretation of Genesis 1-11. But the Scriptures stand or fall together. There are many Old Testament references to Genesis 1-11, presupposing and building on these chapters, and further illuminating them.

Note: Quotes, chart, and facts in this question are from "The Significance of Genesis 1-11, (A Message given on the 25th Anniversary of the establishment of the Institute for Creation Research and the retirement of its founding president, Dr. Henry Morris. San Diego, November 10, 1995)", John C. Whitcomb, Th.D.

Adam's sin is mentioned in Job 31. The genealogies of Genesis 5 and 11 are repeated in I Chronicles. Noah's righteous life is referred to twice in Ezekiel 14. Noah and the Flood are referred to in Isaiah 54, and the magnitude of the Flood is emphasized in Psalm 29 and 104. The dispersion from Babel is the basis for an amazing statement in Deuteronomy 32.

We must also be aware that every chapter in Genesis 1-11 is referred to in the New Testament. All nine of the New Testament writers refer to Genesis 1-11. The final authority is given by our Lord Jesus Christ, who referred to each of the

first seven chapters of Genesis, presupposing the historicity of the events. Fill in this chart.

Genesis 1:27: Male and Female	Matthew 19:4
Genesis 2:24: One Flesh	Matthew 19:5
Genesis 3:4: Satan a Liar	John 8:44
Genesis 4:8f: Blood of Abel	Luke 11:51
Genesis 5:2: Male and Female	Mark 10:6
Genesis 6:3f: Days of Noah	Matthew 24:37
Genesis 7: Flood Destroyed All	Luke 17:27

“Therefore, if that foundation (Genesis 1-11) were to crumble or disappear—please face it—the whole written Word of God would collapse.” Our Lord would be guilty of appeasing the crowds, and be less than Savior. With modern science as our guide, none of the supernatural works of God, not even the resurrection of Christ, would survive. (I Corinthians 2:14-16).

“He is infinitely qualified to be worshiped because, as a matter of fact, all things were made through Him.” John 1:3.

Days Two and Three

1. Read now Genesis 5 and record your impressions. What kind of literature is this? Do you have some questions?
2. Why should we bother to study genealogies in the Bible?
3. What repetitions do you see? What time phrases?
4. Read the chapter again. There may be things you missed.

- a. You probably marked the references to “God”, perhaps with a yellow triangle. Mark “el” at the end of Mahalalel with a smaller yellow triangle. “El” is the name for God. Mahalalel means “Praiseworthy Is God.”
 - b. Mark the references to life, in green, I suggest. Over the top of each, write, “Grace!”.
 - c. Mark all the references to death, either with an encircled “D” or sketch a tombstone.
 - d. Mark “male and female”, “son”, “sons and daughters” with blue and pink, respectively.
 - e. How many time phrases did you find?
5. How long had time existed from Adam to Noah? Look over Summary Statement #11, “In Case You Were Wondering”. Read the chapter again and experience the rhythm of it. Mark the “breaks” in the rhythm (e.g. verse 24).
6. Discuss the many references to death in Chapter 5 with Genesis 2:17, 3:3, 4. What references to death are in the curses mentioned in 3:14-19?
7. These people, however, lived a long time. Why? Should we take this seriously or to be an exaggeration? Two of the attempts at explaining longevity are below. Discuss both of them, and defend your opinion.
- a. Personal names represent tribes.
 - b. “Year” means a shorter period of time, either one month or two.
8. How many of Adam’s sons are mentioned in Chapter 5?
9. Are each of the offspring mentioned the firstborn? What obvious firstborn is missing? Why?
10. Is this genealogy seamless or are there gaps? Compare it with I Chronicles 1:1-4 and Luke 3:36-38. What is the purpose of these genealogies?

11. Notice the word “generations” in v. 1. Refer back to Summary Statement #3, “Genesis: It’s Not Totally Random”. The word translated here as “generations” is TOLEDOTH, a signature word for seeing the structure of the book. The last time it was used was in 2:4a, translated “account”. Mark both these occurrences. They show us that records were kept, carefully preserved, and were to be passed down. What does this say about the human and divine nature of Scripture?
12. Verse 3 says that Seth was in Adam’s “*own likeness, according to his image...*” What does that mean?
13. Look now at the first break in the refrain, “...*and he died*” in 5:22-24. This paragraph is said to “shine like a brilliant star above the earthly record of this chapter.” What does it mean that Enoch “*walked with God*”? Of whom is it said in Genesis 6:9?
14. How do Hebrews 11:5, 6 give us a window into Enoch’s soul?
15. Amazing detail is given in Jude 14 and 15 about Enoch’s ministry. Write it out.
16. What does this say about Jude?
17. What does this say about Scripture? About God’s mercy preceding the Flood?
18. What happened to Enoch’s body? Who else did this happen to in II Kings 2:11? _____ Is this scientifically plausible? What does that say about the refrain, “*and he died*”? What does it say about God?
19. Now let’s look at the other break into the chapter. Lamech speaks in 5:29. There was also a Lamech in Cain’s line. Both are distinguished by their words. Compare 4:23, 24 with 5:29. What is the tone of each? What is the perspective?
 - With which one do you most identify in your heart?
 - Which one most characterized your conversation in the last week?

Lesson 12

Genesis 6:1-8
Wickedness Increases

Fossils are dead things. Why did death enter the world?

Therefore, just as through one man sin entered into the world,
and death through sin,
and so death spread to all men, because all sinned...
Romans 5:12

Chapter 5 has shown us that mercy allows the reproduction of mankind, but justice demands death. It is genealogy. It is obituary. God created man for life, for communion, for tending His works, for procreating His creation, for expressing Him on earth. But the worst has happened. Sin immediately infiltrated the entire world with disastrous results.

Stop now and pray for those you have most recently heard of who have been affected by death, either in the news, a friend, a family member. Pray that you may live today in light of the inevitable. That is not a morbid thought, but a glorious one, that we may prepare for death by learning and living more of the One who overcame death for us.

**Days One
and Two**

We need to continue to review, and we are carrying on the theme of death for a few questions.

1. Why is the memory verse significant? Build a case, ask questions, give biblical answers. Look back to Pages 5 & 6 of your notes.

2. How do Genesis 2:16 & 17 introduce the subject of death?

3. What is the Second Law of Thermodynamics? When did it take effect? See Page 51 of your notes.

4. If fossils were not laid down between Genesis 1:1, 2, when did it happen?

5. In review and preparation for the upcoming chapters, read Summary Statement #12, "Fossils: A Record of Death", and discuss in the space given on page 72.

6. Now read Genesis 6:1-8. Mark your text to show repeated words and cite them below. Do you see a list?

7. Mark the time phrases and list them below with their references.

8. Are there things in these verses that you do not understand? Write out some questions below.

9. Verse 1 of Chapter 6 refers to “...*when men began to multiply on the face of the land...*”
 - a. Was this with God’s blessing? Genesis 1:28.

 - b. How does Chapter 5 give us an understanding of the phrase?

10. See if you can find out what some of the views of who the “*sons of God*” and the “*daughters of men*” were, mentioned in v. 2. This is a very difficult passage to understand. See what you can find out. You may check notes in your Bible and other sources. Then check the verses below.
 - a. Who are called “*sons of God*” elsewhere in the Old Testament?
 - 1) Job 1:6; 2:1

2) Job 38:7

3) Psalm 89:6

4) Isaiah 1:2, 3

- b. According to Mark 12:25, can angels marry?
 - c. Does II Peter 2:4-5 help us?
 - d. Note Jude 6, 7
11. Now step back away from the details. Reread 6:1-3. What is the relationship between v. 2 and 3? What is the purpose, the context, of 6:1-8?
12. If these “*sons of God*” are indeed angels, why is mankind punished?
13. How did the “*sons of God*” choose their brides according to verse 2?
14. The Bible notes women’s beauty in other stories as well. Think of some and note how it affected the plot.
15. The verb, “*strive*” in v. 3 is very difficult to translate. It is only used here, so attempts are made to find other root words from which it may have come. It may

mean “abide”, “remain”, or “to be strong, powerful”, or could mean “judge”. Write out the verse below with these possibilities, and get a feel for the Spirit’s work and how it is being “withdrawn”. What is being communicated?

- a. How had God previously warned of judgment or against sin up until this time?
- b. How does this reference to the Spirit remind us of John 16:8?
- c. Looking back to the work of the Spirit in 1:2 and ahead to the events after this verse, contrast the results in this, in a certain sense, withdrawal of the Spirit.

What do you think the reference to “*one hundred and twenty years*” means? See Genesis 5:32 and 7:6, also noting Jonah 4:5 in connection with your answer.

Day Three

1. Remember that we are dealing with one of the most difficult passages of this study. This section has some more “mysteries”. Let’s investigate. Read carefully 6:4-8. We are immediately confronted with a strange name, “*The Nephilim*”, literally, “fallen ones”. So who are they? “Nephilim” is just the Hebrew word transferred over into our translations. Other translations use “giants in the earth”, using the rest of the verse as interpretive.
 - a. The same word, “Nephilim” is used in Numbers 13:33 (read v. 32 also).

- b. There is another reference to very large people in Deuteronomy 2:20, 21.

Note: Other references to giants are Deuteronomy 1:28; 3:11; I Samuel 17:4; II Samuel 21:16-22; I Chronicles 20:4-8.

- c. Many think that the “Nephilim” were the biologic offspring of the union of demon-possessed men and women. Do you see that in these passages?
 - d. Others think that since the Nephilim are mentioned in Numbers after the Flood, that they survived the Flood. Do you see that in these verses?
 - e. Read 6:4 again. Who do you think the Nephilim were?
 - f. Once more, step away from the details, rehearse the purpose of 6:1-8.
2. Read 6:5 again. In the first few words, what repeated word is in 6:5 and 6:2? Discuss the connection, along with our memory verses from Psalm 33:13, 14.
- a. List the all-encompassing words of v. 5.
 - b. What is the source of all human problems according to 6:5?

- c. Notice also the phrase, “*he also is flesh*”, in 6:3, which is the “stimulus for God’s retaliation is man’s nature—he is flesh—rather than man’s activity.” Discuss that in connection with v. 5.
- d. Look back at Summary Statement #11 “In Case You Were Wondering”. About how long had it taken mankind to get into this condition? What does that say about man’s appreciation for God’s handiwork?
3. Now as if we had not had enough challenges for one lesson, we have another, and it concerns the way we view God. Read 6:6 and note the emotions attributed to Him.

This verse leads to some very difficult questions about God.

- Was God surprised by the wickedness of man?
- Had He known the outcome before He made man?
- Is God at a loss for options?
- Does God change?
- Do God’s emotions change?
- Is God looking back and saying “If only I had known”?
- Does the created affect the Creator?
- Is God diminished by His feelings toward man?

At least two very significant issues are alluded to in this verse. The first is Open Theism and the other is the Impassibility of God.

- a. God’s “sorrow” at having created man leads to questions about His view of the past and the future. Open Theism proposes that true human freedom is possible only if the future is open, unknown to God until He views it unfolding. His omniscience (God knows everything) enables Him to know all the possibilities, and He hopes for the best, waits for man’s choices, comes alongside him when he encounters the worst. This is a way of making sense of suffering and answering the inscrutable: If God is loving and all-powerful, why does evil and suffering occur? Commenting on a passage like ours, Greg Boyd, professor at an evangelical school writes,

Since God is omniscient, he always knew that it was remotely possible for his people to be this stubborn, for example. But he genuinely did not expect them to actualize this remote possibility. He authentically expected that they’d be won over by His grace.

Greg Boyd, God of the Possible, p. 51.

The Open Theist would explain a passage like Genesis 6:6 as God as “risk taker” and in His unfathomable wisdom allowed man to make choices, and is

admitting that He was mistaken about what was going to happen. So is God reassessing His own beliefs, His past decisions, and actions in 6:6? Explain.

- b. The other emotion mentioned in this verse is God's grief. (Note: Quotes in this section are taken by permission from David Crowe, member of Berachah and student at Master's Seminary, a paper entitled, "An Explanation and Critique of Calvin's View on Divine Impassibility". Please see Beth Dial for sources.)

The Impassibility of God is the belief that God is unable to "feel pain, to suffer, to be injured, vulnerable, or moved, unable to be aroused emotionally and to be unfeeling." The Westminster Confession of Faith states that God is "a most pure spirit...without body, parts, or passions."

Therefore regarding our passage, John Calvin explains,

...God is not sorrowful or sad; but remains for ever like himself in his celestial and happy repose...because it could no otherwise be known how great is God's hatred and detestation of sin, therefore the Spirit accommodates himself to our capacity.

The question, then, regarding accommodation is whether it is literally accurate to say that God grieves, or is it literally inaccurate. Is God here only adapting Himself to the limitations and abilities of humanity? Is God diminished by the possibility of His being moved by His creation?

Ephesians 4:30 comes to mind, "Grieve not the Holy Spirit of God..." Calvin believes that Christians who are not completely devoted to God "drive the Spirit away, 'and to express this still more familiarly, human affections...*are ascribed to the Holy Spirit.*" "God is a *perfectly happy* Being, in the most absolute and highest sense possible...and therefore not affected by outside influences." Jonathan Edwards. It is asserted that God is "beyond all disturbance of mind", whether anger or grief.

Is God then, impersonal? As David Crowe suggests, could God remain sovereign over all things, choosing His own responses? "It seems as though to have a God who responds does not necessarily weaken His divine otherness and superiority because He does not have to respond in ways that He does not choose..." Would an unaffectionate God desire affection from His creatures?

Discuss our passage in light of the passions of God, considering some of the questions asked above.

These are difficult considerations as the knowledge of God is beyond us, humbling us, uplifting us. Our thoughts of God affect us in the kitchen, in the car, at the ballgame, in the church fellowship hall. Acknowledge to Him now in the words of I Timothy 6:15, 16, as you seek to know Him.

He who is the blessed and only Sovereign, the King of kings and Lord of lords; who alone possesses immortality and dwells in unapproachable light; whom no man has seen or can see. To Him be honor and eternal dominion. Amen.

Lesson 13
Genesis 6:9-22
Noah Works on the Ark

Were the seven days of creation literally 24 hours?

“For in six days the LORD made the heavens and the earth,
the sea and all that is in them,
and rested on the seventh day;
therefore the LORD blessed the Sabbath day and made it holy.”

Exodus 20:11

Evolutionists may claim to come from two different perspectives. The secular evolutionist, the naturalist, does not accept God’s involvement in origins. They believe that things made themselves, that nothing gave rise to something at the “Big Bang”. The theistic evolutionist accepts the evolutionist’s interpretation of data, but says that God used evolution.

Dr. Hugh Ross, author of Creation and Time, (Navpress, 1994), and other books, is one of the leading theistic evolutionists, or “progressive creationists”, of our day. He is a frequent guest on Focus on the Family broadcasts, and often debates the issues in academic forum. He would not accept the plain literal interpretation of 24-hour days. He would propose that we should recognize that the “when” of creation is a peripheral issue to our relationship to Christ. Why do we consider it so important? Let’s review the issues.

Ask the Lord for wisdom and recall before you begin.

Day One

1. Read the memory verse for the week. Why do secular and theistic evolutionists find it necessary to refute the literal 24-hour creation week? What are some interpretations of the literal days of Genesis 1?

Time is in fact the hero of the plot...given so much time the “impossible” becomes possible, the possible probable and the probable virtually certain. One has only to wait: time itself performs miracles.

George Wald, “The Origin of Life,” *Physics and Chemistry of Life*, 1955, p.12.

2. Besides our memory verse, what are some other indications that God was defining a literal day?

3. What is the Law of Cause and Effect? What was the cause of the “Big Bang”?
4. Write out the first two questions and scriptures from the memory work for Lesson 11 & 12 and begin working on Exodus 20:11 for this week.
5. For Review of 6:1-8, read SS # 13, “‘Sons of God’ and ‘Daughters of Men’” and summarize below the various views and their strengths and weaknesses. You have also been given an outline to help.
6. Now read our passage for this week, 6:9-22. What are your initial observations? List any questions you may have below.
7. What repetitions do you see?
8. What lists do you see? For example, how is Noah described in verses 8-11? List these in the right-hand margin of your text and below.

Day Two

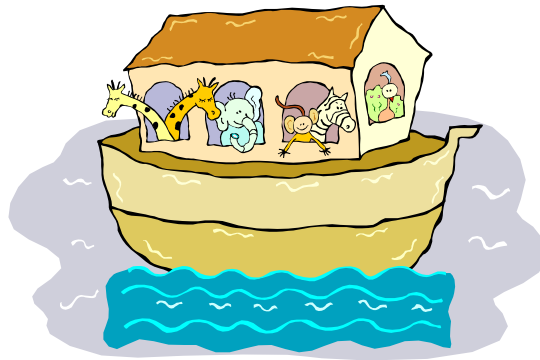
1. List all the promises God gives in 6:9-22.

8. The word “*corrupted*” in v. 11, 12, “*corrupt*” in v. 12, and “*destroy*” in v. 13b are all from the same root word. It may be translated “ruin, gone to ruin.” Mark all of them with the same color. Remember that God is speaking of the whole, but that the whole is made up of individuals who are described this way.
 - a. Write out a translation of the phrases incorporating this meaning.
 - b. This same word is used in Jeremiah 18:4. Reading on through 18:6, what does God do with the “ruin” in this case?
9. The other description God uses is “*violence*”, meaning cruelty, damage, injustice, unrighteous, dealing wrongfully.
 - a. What is God’s view of that as stated in our Psalm 33:5a? What does that say about the unjust things done to you or that you do?
 - b. What are some of the examples of violence we have seen previously mentioned in Genesis?
 - c. What is the cause of violence according to verse 13?
10. Evolutionists deny the universality of the Flood, asserting that it was local. They refuse to accept the miraculous nature of the onset of this massive weather upheaval being predicted in this passage. We will see much more evidence of the global flood, but read 6:11-13 and note God’s broad terms in describing the judgment.
11. At the end of verse 13, what does God say He will use to destroy people with? Why is this so thought-provoking? Is He rather saying that the earth will be destroyed along with all flesh?

Day Three

1. Read 6:14-22. The plan is unfolding. Some of the things referred to are not familiar to us. If you do not have notes or resources that help you, call a friend and research together in answering some of the following questions.

In reading through this section, we must guard against the distractions of such graphics as below. Caricatures of the massive barge we are investigating do a disservice to our children, ourselves, the intensity of God's judgment, and the wisdom of His plan.



2. The word “ark”, TEBA, is only used here and in Exodus 2:3, 5. What are some likenesses between the two? What are some differences? (ARON used for “ark” of the covenant). Eng. “ark” from Latin ARCERE, “to enclose, keep off.”

3. What is gopher wood?

4. What is pitch?

5. What is a cubit? How big was the ark in measurements we use?

6. According to v. 16, how many doors were in the ark? The single door into the place of refuge against God's judgment is a reminder of Whom? Remember that the answer to this question is illustrative. Some have said this entire event is allegorical. This is not an allegory; it is historical narrative. The noise of saws, the smell of pitch and sawdust filled the countryside.

7. Why do you think there were three “decks”? (Verse 14 says there would be rooms).

8. Noah is told regarding the window to “finish it”. The language infers, “run it completely around”. How do you picture that? What was the purpose?

9. Critics have attacked the complexity of such an endeavor. One is answered on p. 84. Read that and summarize.

HOW COULD NOAH HAVE BUILT THE ARK ALL BY HIMSELF?

- BTG No. 136b April 2000

by John D. Morris, Ph.D.*

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"... the works were finished from the foundation of the world." (Hebrews 4:3)

Some have ridiculed the Flood story by insisting that the job of the Ark's construction was impossibly large. How could Noah have done it? Admittedly, we don't have all the details, but let's make some reasonable assumptions and see if the task is too great,

The Lord predicted that His judgment on the sinful civilization in the days of Noah would come in 120 years (Genesis 6:3). When He told Noah and instructed him to build the Ark (6:14-16) is unclear. But let's assume that Noah had the full 120 years warning.

Noah's three sons began to be born 100 years before the Flood (cf. 5:32 with 7:6) and within a few years were able to help. There may have been others to help as well, for grandfather Methuselah was alive during the entire construction period, dying the year of the Flood. There may have been others in a godly remnant of whom we know nothing. All we know now is that only eight people, Noah and his wife, their three sons, and their wives, constituted the faithful still living when the Flood finally came (7: 13; II Peter 2:5). It may also have been that Noah hired construction workers to help. He must have been at least wealthy enough to abandon his livelihood during this period, but again we have no knowledge of these details.

Let's take the worst case scenario. Let's assume that only Noah and his three sons were available to help. Could they have done it all by themselves? To answer this we must first understand the magnitude of the job.

In Scripture we are only told the gross dimensions of the Ark--450 feet long, 75 feet wide, and 45 feet high, assuming a cubit of 18" (6:15). We also know that the Ark had three decks (6:16). Thus the overall volume of the Ark was:

$$450 \times 75 \times 45 = 1.52 \times 10^6 \text{ ft.}^3$$

But a structure consists mostly of open space. Most houses are over 95% open, less for large ships. In our worst case scenario, let's assume that 20% of the Ark's volume was worked lumber that the four men had to gather, transport to the construction site, do the necessary shaping and install.

$$1.52 \times 10^6 \times .2 = .304 \times 10^6 \text{ ft.}^3$$

Remember, the Ark didn't have to win any beauty contests, or speed races, it just had to be strong and float. It probably more resembled a rough barn or stable in workmanship. The generations so soon after creation, living in an ideal environment with long life spans, were no doubt intelligent and capable. It hardly matters if the family were experienced in construction for within a year or so they would have been true professionals. An experienced crew of four could have installed, we assume, an average of 15 cubic feet of wood per day. If anything, this estimate seems low, but this is the worst case!

$$15 \text{ ft} \times 6 \text{ days} \times 52 \text{ wks} = 4,680 \text{ ft}^3/\text{year}$$

It's now easy to calculate how long it would have taken.

$$\frac{0.304 \times 10^6 \text{ ft}^3}{4,680 \text{ ft}^3/\text{year}} = 65 \text{ years}$$

Sixty-five years under this worst case scenario! A big job, yes, but Noah was a faithful man, and accomplished the task. As we see, even simple calculations can enhance our faith in God's Word.

We may have many other unanswered questions about the structure of the ark. God may have given Noah more detail, but only recorded these, and it is enough. We must not think fiction or cartoon characters. We must remember the brilliance and capability of early man and not stumble over details. “Persons capable of constructing so vast a structure may well be credited with the requisite intelligence to provide for ...details.”

10. Read back over 6:13-21 as if you were Noah hearing it unfold for the first time. Now what are your impressions?

11. Discuss the first 3 words of v. 16, “*You shall make...*” with the first 4 words of v. 17, “*Behold, I, even I...*”

12. The word for “flood” in v. 17 is MABBUL in Hebrew. It is not from any other Hebrew root, but may be related to the Assyrian, NABALU, “to destroy”.
 - a. Noah may have just thought “destruction”, so God added two words to clarify His method of judgment. “*Behold, I, even I, am bringing the MABBUL...*” of what? What two words define the MABBUL?
It is at this point that Noah knows the method of judgment.
 - b. MABBUL seems to be a technical term for this flood, as it only occurs here and in Psalm 29:10. Write out that verse, but scan the whole Psalm and enjoy it.

13. Verse 17 is daunting. Discuss how God communicates the universality of the judgment.

14. By the end of verse 17, Noah must have been overwhelmed. How did God comfort him? Note v. 18.

15. How is verse 22 a very apt close for the section?

“Ascribe to the LORD, O sons of the mighty, Ascribe to the LORD glory and strength. The voice of the LORD is upon the waters; The God of glory thunders, The LORD is over many waters.”

Psalm 29:1, 3

Lesson 14
Genesis 7:1-24
The Flood

What is the vast difference between the animal kingdom and man?

**“And God created man in His own image,
in the image of God He created him;
male and female He created them.”**

Genesis 1:27

Day One

1. In considering our memory verse for the week (Genesis 1:27), what is the anthropic principle? Discuss it. (Note: This principle was defined in Bryan Ryan’s “Creation Gives Testimony to the Intelligence of Its Creator” found in the Appendix).

2. How does Genesis 1:26 place man above the animals?

3. “Let us make man...”, in Genesis 1:26, a “plural consultative”, is seen in two other places in Genesis 1-11. The grammar is emphatic, showing the majesty of the Speaker. The use of the plural speaks of the three persons of the Godhead in council together. What is the connection between Genesis 1:26 and the following? Mark your text with cross references.
 - a. Genesis 3:22

 - b. Genesis 11:7

4. In review of Chapter 6, mark with a color and count the times the words “*man*”, “*men*”, “*flesh*”, “*them*” are used. How many?

How many times are Noah and his pronouns used? Color the references.

How many times is God referred to, including His pronouns?

So what is Chapter 7 all about?

5. According to II Peter 2:5, what might Noah have been doing during the building of the ark before a watching world? What does that tell you about God? About man?

6. Write out the verse from last week from memory with the question. How does it demonstrate the anthropic principle?
Were the seven days of creation literally 24 hours?

7. The orders are given, promises made, the ark is finished, supplies are loaded, the people are warned. Now read Chapter 7. What repetitions do you see?

8. List the time phrases below with references.

9. Do you see any lists? Write and number them in the right margin of your text.

10. Do you have any questions?

In considering the simplicity of the narrative and the lack of details, it may be good to remember this perspective. We may not see all the details we desire, not because they “would defy rational explanation, but rather the deliberate omission of details that are secondary to the account.”
 Hamilton, p. 294.

God has spoken, and it is enough.

Day Two

1. Genesis 7:1-4 is the second flood narrative directly quoting God. Underline it in red and cross reference back to 6:13-21, the first occasion.

2. What is the three-word command in 7:1?
What is the four-word command in 7:4a?
3. Why do you think God did not say, "Come into the ark...?"
4. How long had it been since God had spoken like this?
How do you think Noah felt when the silence was broken with the words of 7:1?
5. Is there a contradiction between 6:19 and 7:2?
6. Note 6:22 and 7:5.
How do they differ from Genesis 23-26 and Jonah 1:2,3?
7. Evolution is based on the assumption of the **uniformitarian** principle, the view that Earth's processes acted in the past the same as they are acting in the present. In other words, the present is the key to the past. It is accepted by virtually all secular scientists. They claim that without it, no real scientific study can occur. Uniformitarianism excludes Biblical revelation as evidence and if followed to its logical conclusion, denies all miracles. What event is denied by using the uniformitarian argument in II Peter 3:3-6?

Uniformitarianism is especially pertinent to the discussion of the Flood, as paleontology, geology, and any science that has historical implications must analyze and interpret data. Two examples would be considering the fossil record and discovering sources in topography of land masses. Were these things created by a cataclysmic weather change or gradual changes through eons of time? The passages before us describing the Flood put the lie to uniformitarianism and explain data from a biblically scientific perspective. They are authoritative. God has the right to speak, and He has done so.

8. Another denial of these chapters comes from the Christian community by denying that this was a global flood. Dr. Hugh Ross, referred to on page 79 of your notes, supports the local flood approach, along with many others. They would, of necessity, interpret present data by uniformitarianism to accommodate millions of years. On the next two pages we will list the indicators that this indeed was a flood that covered the entire earth. You may want to add notebook paper. 1) Flag these pages, as we will refer to them several times. 2) You may want to divide your paper into 4 sections to take notes from Chapters 6-9. 3) Mark your text with "GF" for "global flood" authority.
Reread Chapters 6 and 7 now, noting references to universality.

Evidences for a Global Flood

Evidences for a Global Flood

Day Three

1. Reread 7:6-16. This section may seem disjointed to us, switching subjects and returning to them. Some think the original document passed down may have been a poem. Fill in the subjects covered in the blanks below, remembering that Hebrew poetry was repetition of ideas, not repetition of similar word sounds. Notice the likenesses **A**, then **B**.

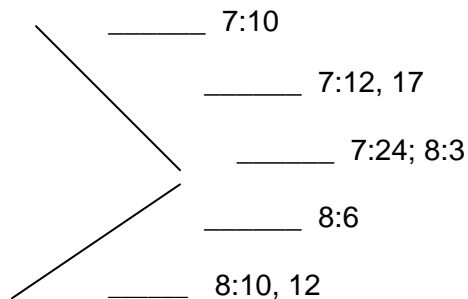
A. Verse 6: _____

B. Verses 7-9 _____

A. Verses 10-12 _____

B. Verses 13-16 _____

2. Here is another interesting pattern that intrigues us. Fill in the number of days in the following verses?



3. What likenesses in the lists of the arks inhabitants are given in 6:18; 7:7, 13; 8:18? What was Noah's wife's name?
4. Compare 7:9 with 6:20. Did Noah have to frantically gather the animals?
5. What two sources of water are given in v. 11? What are they? Look up outside information on volcanoes, tsunamis, subterranean water sources to help you grasp this magnificent event. (More space is on the next page).

6. Verse 15 tells us that the animals entered "*in which was the breath of life*". The exact phrase is used in 6:17 in what context?
7. What do you think is being communicated by the sentence, "...*and the LORD closed it behind him*" in v. 16? Who was the last one on?
8. What details are given about life inside the ark?
9. There are, however, things we should consider about the ark. Read Summary Statement #14, "The Feasibility of Noah's Ark," and summarize below.
10. What is repeated in verse 12 and 17? Why?
11. The word "*prevailed*" is repeated three times. What is it communicating? What is the result in each case?
 - a. Gen. 7:18
 - b. Gen. 7:19
 - c. Gen. 7:24
12. What is repeated in vs. 19 and 20? Why?
13. Mark the all-encompassing language in 7:19-23. Those who believe in a local flood would interpret these statements as "all" who were in the area of the flood.

They rightly claim that “all” can sometimes be used in a limited sense. The context must be considered. “All” is probably used in a limited sense in Genesis 41:57. Write it out.

Do you think the limited sense fits in 7:19-23?

14. Summarize Chapter 7 by listing sequentially the things that happened in this passage.

This study should be building our faith in the God who orchestrated these events. Let’s not get lost in the technicalities and fail to worship Him. Prayerfully write out Psalm 65:5-8.



Lesson 15 The Flood Recedes

Was creation a long process or was the world complete and functioning after Day 6?

**“Thus the heavens and the earth were completed, and all their hosts.
And by the seventh day God completed His work which He had done.”**

Genesis 2:1, 2

Day One

1. Dr. Hugh Ross is a Christian astronomer from Toronto. He is the leading proponent of “progressive creation”, as referred to in our verse. He does not want to be known as an evolutionist, and differs from the theistic evolutionist in that way. However, he believes the Big Bang theory, and that the earth is billions of years old. He accepts the evolutionary order in which different kinds of creatures are said to appear. He would not accept the literality of 24-hour days, but says that each life form was primarily introduced on the creation day indicated, with exceptions. He concurs that there is no evidence for one life form transitioning into another, but believes that a species suddenly appeared, existed for a long time, then became extinct. Later God would directly intervene to create a new species, each reproducing “after their kind.”

Dr. Ross also believes the fossil record indicates that hominids did precede Adam, e.g. Neanderthals, but did not have a “spirit”, so Adam was the first true man. Discuss from a biblical standpoint what you know of Dr. Ross’ views.

2. Write out the memory verse from last week.

What is the vast difference between the animal kingdom and man?

3. Read Genesis 8:1-19. What are your initial impressions? Do you have any questions?
4. What time phrases do you see? List them below and mark your text.

5. What repetitions do you see?

6. Turn to page 89, 90 of your notes. Read Genesis 8 and record indications of a worldwide flood.
7. Why does 8:1 begin with the contrast word, “*But...*”?

8. In 8:1, what does it mean that “*God remembered Noah*”?

9. God’s remembrance is mentioned over 70 times in the Old Testament. Mark that in your text. Who is remembered in Genesis 30:22, and how?

10. Who else is remembered in 8:1? What does that tell us about God? Note also Psalm 147:9; Jonah 4:11; Matthew 6:26.

Day Two

1. Read 8:1-3. What is happening? (The verb in v. 3 may be translated, “began to withdraw”. Write that in your text). Mark a cross-reference between 8:3 and 7:24. How do they agree?

2. Think again about what had happened during that time. Read Summary Statement # 15, “The Geological Effects of Noah’s Flood,” and summarize below. More space for your answer is given on the next page.

3. Let's think more about the implications of this cataclysmic upheaval. Read Genesis 1:9, 10. Then God said, "Let the waters below the heavens be gathered into one place, and let dry land appear"; and it was so. And God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good.

We do not know the geography of the original world. We do know that the Flood radically changed it. There is a theory that all present day continents were originally one land mass. We cannot prove the theory, but we know that the Flood was the primary architect of our present world, with some changes occurring over the centuries. See what you can find out about the following, which are disputed, but interesting.

- a. Pangaea
 - b. Bullard Fit
4. So the entire earth has been inundated by cataclysmic upheaval. That the wind would have made the whole earth dry has been called a "childlike conception". According to 8:1, what was the source of that wind?
5. What verbs in 8:2 show that this was not a freak of nature?
6. Is the sun mentioned? Can you think of a reason for this?
7. In 8:2, what sources of water are stopped?
8. Does v. 2 refer to a vapor canopy as alluded to in Genesis 1:6, 7? Read Summary Statement # 16, "The Vapor Canopy," and summarize below.

9. What happens in 8:4?
 10. When did this event occur?
How long had it been since the beginning of the Flood? (See 7:11).
 11. According to 7:24, at least how far would the water have to drop for the ark to land? How deep is that in our terms? Think about it!
 12. Imagine what it was like for Noah and his family during this event. Discuss what was necessary for the ark to safely settle.
 13. Find out what you can about Ararat. Check the internet, other reference sources you can find. Look up II Kings 19:37; Isaiah 37:38; or Jeremiah 51:27 in the ASV for insight. Is the word in v. 4 singular or plural? What does that indicate? "*Into the land of Ararat*" (KJV, Armenia).
-
12. As the ark "*rested on the mountains of Ararat*", other things were continuing to happen as well. Think about the following.
 - a. Scan Summary Statement # 12 and remind yourself of what happened.

 - b. What is coal?

 - c. What is oil?

Note: In considering pitch, we wondered what could have been used. Was it a petroleum-based substance? From “The Pitch for Noah’s Ark” by Tas B. Walker, B.E., PhD, AIG’s Creation Magazine.

“Many geologists claim that Noah could not possibly have built the ark in the manner described in Genesis...Pitch, they claim, is derived from oil or coal, and if coal did not form until during the time of Noah’s Flood, he could not possibly have covered the ark with pitch.”

“...pitch is a black glue-like substance left behind when coal tar is heated or distilled. It belongs to the same family of substances as asphalt or bitumen. Today, it is largely produced by heating coal. Most modern geologists know of no other source for it. But coal tar and petroleum are not the only source for pitch...pitch can be extracted by distilling or heating wood. In fact, prior to the rise of the petroleum and coal industries, this was exactly how pitch was made.”

“Their first step was to obtain resin from the pine trees which at that time grew in dense forests throughout Europe. A herringbone pattern of cuts was gouged into the tree trunk and as the resin ran down the grooves it was collected in a pot at the base of the tree...”

“When the resin had finished flowing, the trees were chopped down, covered in soil or ash, and burned slowly to produce a lightweight black pure form of carbon called charcoal. The last step in the process of making pitch was to add the powdered charcoal to the boiling pine resins. Different proportions of charcoal would produce pitch of different properties. It was this pitch which was used to waterproof large ocean-going wooden ships...”

“Now while I cannot say for sure that Noah obtained pitch for the ark exactly in this fashion, it does illustrate that you don’t have to be able to extract either oil or coal from the ground in order to make pitch.”

Day Three

1. There have been many attempts to locate the ark in western Turkey. If the ark were found, would you have more confidence in this story? Why or why not?

2. Where did all that water go? Read Psalm 104:7-9 for insight. (Take these verses to read with your family on your next trip to the beach).

3. Read 8:9-12. Why did Noah send out the birds?
 - a. Why did he likely send out the raven first?
 - b. Why was the dove well-suited for the job?
 - c. How do you see God’s providence in these verses?

4. The olive leaf in the mouth of the dove is a beautiful symbol of God's restoration. He has programmed nature to replenish itself. One of the most beautiful present-day examples of this is seen at Mt. St. Helen in Washington State. There are innumerable examples of both animal and plant life returning to vibrancy after seemingly total volcanic destruction. Change occurs rapidly, both in destroying and rebuilding. Read Kari Pizzini's Summary Statement # 17, "Mount St. Helens: A Study in Catastrophism," and summarize below.

5. Compare Genesis 8:13 with 7:11. What was Noah's New Year's Day present? Including the information in 8:14, how long had the Flood lasted?

6. Read back through 8:1-14 and write out the time frame for events after the waters peaked (7:24).

7. Read 8:15-17 and mark it as the 3rd flood message from God. When was the last one? What very significant message is God stressing?

8. Read over 8:16-19 and mark the word "out". What is the significance of the word "every" in v. 17 & 19?

9. God has spoken. The rains have stopped. The ground is dry. The earth has changed. Read Hebrews 11:7. Then read back over Genesis 6-9 and discuss Noah's perspective. What did Noah say during the events? How do we really know him?

- ☞ My tests are minimal compared to Noah's. In what ways am I like him?
In what ways do I need to learn from him?

Lesson 16
Genesis 8:20-9:17
God Blesses

By Leslie Kell

What is the creation model for woman's role?

Genesis 2:18

**“Then the LORD God said ‘It is not good for man to be alone;
 I will make a helper suitable for him.’”**

Begin to work on this week's memory verse. Our culture would cringe at such words, and say that we as women are being sexist against ourselves to believe such things. Think about the truth of these words of our Creator, appreciate His unsurpassable wisdom as you memorize.

The verses we will be studying this week are an interesting mix. We see God's mercy in promising never to destroy all the earth again (even though man will continue being wicked), and we also read of His justice in the institution of capital punishment. Noah and his family emerged from the ark into a world in which God was making some drastic changes. It must have been overwhelming. But God was reassuring and comforting, and they had no reason to suffer from post traumatic stress disorder!

Day 1
Genesis 8:20-22

As Noah and his family emerged from the ark their legs must have been wobbly from so long at sea, and we can only dream of all that was going on in their heads. I think about if I had been in Noah's place, what would I have done first after leaving the ark? Knowing me I would have been stressing over all that needed to be done. They needed to build a house, plant gardens, and there was no Walmart to go pick up a few things.

But what does Noah do first? He builds an altar and sacrifices! I'm impressed with this man all over again. Sure, he had more of the clean animals, but not a lot to restart the population of those particular species. I think I would have been tempted to tell God that I'd make appropriate sacrifices in a few years when there were more animals.

I see this attitude in my own life. My husband gets his paycheck, there are bills to be paid, both cars need gas, and we've got to go grocery shopping. Instead of being generous with God and thanking Him for his bountiful provision, I'm tempted to write a skimpy little check for church and tell God I'll give more when there is more to give. Noah's example humbles me, and I am reminded all over again where my priorities need to be.

1. Read 8:20 through 9:17 and mark all the references to blood, flesh, earth, covenant, and animals. Any comments on these repeated words? Make note of any other repetitions you notice.
2. What is a burnt offering?
3. Look up Deuteronomy 14:3-6 to see what animals were clean.
4. How could Noah have known what animals were clean since Israel did not receive the Law until hundreds of years later? What would you say to someone who claimed that such phrases were added to the text at a later date to make it in sync with Israel's law? Why should such an idea be refuted?
5. What figure of speech is being used when it says in verse 21 that "The LORD *smelled* a soothing aroma"? How can this be reconciled with what we know about God's physicality?
6. What does it mean that the sacrifice was a "soothing aroma"? This phrase may seem a little odd to us, but it shows up 44 times in the OT. Look up a few: Exodus 29:18, Leviticus 1:17, 26:31, Numbers 28:2. Also, take a look at this NT verse (Ephesians 5:2).
7. Was Noah's sacrifice one of propitiation or thanksgiving? Why?
8. Did this sacrifice have an affect on God? If so, how does that fit with the sovereignty and omniscience of God? Can man manipulate God so that He changes His mind?
9. Is God taking back his curse of 3:17 regarding the ground when He says, "I will never again curse the ground on account of man"?

10. The second part of verse 21 may seem a little confusing. Read the following statement and decide if you agree with it or not and why. "God is frustrated because the flood has not really worked. It has destroyed the human race, but it has not changed human nature. Post-Flood man is also a reprobate. In retrospect God sees that he has acted unwisely and too simplistically. But happily admits his mistake and is willing to learn from it." (Agree or not?)

11. Explain as best you can God's reasoning in verse 21 for never destroying the whole earth again. What is he displaying in saying this?

12. Verse 22 mentions the various seasons. But did the earth experience seasons before the Flood? Why or why not? See if Genesis 1:14 helps us.

"It is interesting that the Bible here introduces the promise of seasonal cycles after the flood. But note how it denies the dynamics of the fertility cults by stressing that man's actions for good or evil have no impact on the patterns of the season. Regularity in nature is a given promise of God. However irregular the human heart may be there will be a regularity in God's world and its cycles" (Hamilton 311).

Day 2
Genesis 9:1-7

1. Make a chart of the similarities between 1:28 & 29 and 9:1-6. Why are the similarities significant?

2. Verse 1 says "God blessed Noah and his sons". What all is included in this blessing?

3. What does it mean in verse 2 that "the fear of you and the terror of you will be on every beast"? Was this a change from pre-flood? Was this fear necessary? What are its pros and cons?

4. Does every animal really fear humans? A mighty grizzly bear does not seem to care at all about man. He is little more than a bug to be crushed. On the other hand, my cat does not seem to be afraid of me, in fact he seems rather to like me. How do such things fit into what God said about animals fearing us?
5. Did people eat meat before the flood?
6. What does the phrase “into your hands they have been given” mean?
7. Is it appropriate for a Christian to be a vegetarian? Why or why not?
8. Did Noah and his family keep kosher? Notice verse 3 says that they may eat every moving thing, but we know from the end of chapter 8 that they were aware of what animals and birds were clean.
9. Were Noah and his family allowed to eat animals that had died of natural causes?
How do we know?
10. Why were they not to eat meat that still had blood in it? Is it wrong for us to eat meat that has not been drained of its' blood? After all this is not exclusively part of the Mosaic Law that God gave specifically to Israel. Look up Acts 15:23-29 (read the whole chapter if you have time). What things were the Gentile believers to abstain from? Do we gain any clues here?
11. Look up Leviticus 7:26-27, 19:26 and Deuteronomy 12:16&23-25. How serious were they to take this command in Israel?
12. Verse 5 says that God will require “lifeblood” from “every breast”? What does this mean? Take a look at Exodus 21:28.

13. Who are the two murderers we have studied thus far in Genesis? Did either of these suffer death for their crimes? Why now and here does God give this command for “capital punishment”?
14. Is capital punishment something that should be practiced in our society? How would you respond to someone who would claim that “two wrongs don’t make a right”, and that killing someone is always wrong?
15. Look up John 8:3-7. Should we respond to society’s demand for capital punishment as Christ did in this situation? What about what God had said in Leviticus 20:10? Do we find any help in Romans 13:3-4?
16. Take a glance at Numbers 35:30-34. Is this punishment optional? What does God say it will do to the land by letting a murderer live?
17. Why is it acceptable to kill and eat an animal, while killing a human is considered such a heinous crime?

We have recently had a chance to hear and contemplate the philosophies of post modernity. Those of us who hold to the authority of Scripture have a basis for our morality, but let us not forget that we live in a world where so many people have nothing to base their morals on (whether they be legitimate or wacky). Take a moment to stop and thank God that He has revealed Himself and given us clear cut instructions about how we are to live and reasons for boundaries. Pray also for those you know who reject the authority of Scripture; pray that you would have boundless wisdom as you deal with them.

18. Verse 7 reemphasizes the command to “be fruitful and multiply” and to “populate the earth abundantly”. Is this something applicable only to Noah’s family who needed to get busy and reproduce if humanity was to survive, or is this something that still applies to humanity?

Day 3
Genesis 9:8-17

1. What is a covenant?
2. Who all did God make this covenant with?
3. Had God made a covenant with any other person or group before this in Scripture?
4. Why did God bother with giving a sign? Isn't His word good enough?
5. Look up some other examples of signs in Scripture: Genesis 17:11, Exodus 31:13, Deuteronomy 6:22, Isaiah 7:14. How are these signs different than the one given to Noah and his family after the flood?
6. Were there rainbows before the Flood?
7. What do we learn of God's view of animals from verses 10 and 11? How are we to treat animals (see Proverbs 12:10)? How can this be in harmony with our being allowed to kill and eat animals?

“The animals housed in the ark are also recipients of this unilateral covenant. God not only holds animals responsible for crimes of brutality, but also enters into promissory arrangements with them. Animals have an honorable role in the biblical economy. That the covenant is extended to animals is certain proof that the validity of this covenant is not dependent upon acceptance by the recipient of the covenant promise. Animals do not accept a covenant” (Hamilton 316).
8. How would you use Genesis to respond to someone who claims that humans are just another animal, and have no more value or rights than the animal kingdom?

9. In verses 14 and 15 we read, “when I bring a cloud over the earth, that the bow will be seen in the cloud, and I will remember My covenant”. Is God capable of forgetting? How can we understand what He means here?

10. Noah and his family had gone through a lot. God had protected them, but they had witnessed some extremely dramatic events, and suddenly they were thrust into a world that was dramatically different. Explain how God’s promises would have comforted them.

11. What do we learn about the character of God from this passage of Scripture?

“To read the Flood narrative with sensitivity to its original import is to acquire a renewed sense of the world in which we live as God’s gift to us. As we see its destruction withheld only by God’s patience and mercy, we find the world we take for granted becomes once again the world continually granted to us by God’s grace” (Atkinson 151).

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Lesson 17
Genesis 9:18-9:29
Trouble in Noah's Family

What is God's design for marriage?

**For this cause shall a man leave his father and his mother,
and shall cleave to his wife;
and they shall become one flesh.**

Genesis 2:24

Massive turmoil, cataclysm, a loss of equilibrium, confusion, the earth crashing and smashing all around man, years of restoration and rebuilding, never really the same—those are descriptions of God's judgment on the world's rampant sin. Read them again. Think of your most devastating moments. Think of the part sin played in those circumstances. At least temporarily, to some degree those words could probably have described the situations. That is the nature of sin. It tears down, it destroys, it lacks capacity to build. Stop now and ask the Lord to sensitize you and those you love to this.

One of the most destructive of sins is the breaking up of marriages. Our verse for the week is just one of many that describe God's intentions for marriages. Let's review by considering it together.

Day One

1. What does Genesis 2:24 mean? In what ways do I need to better reflect this?

2. How does this verse apply to cultures where grandparents, parents, and children all live together? What are some ways we can teach our children of their new allegiance? How does it apply to elderly in-laws who may need help?

3. We have learned that God's description of wives' responsibility is to be a "helper, suitable" to their husbands. **What is the creation model for woman's role?** Write out Genesis 2:18 from memory. In what ways do I need to better reflect this? What does the verse mean when connected to Genesis 2:24?

4. Read as much as you want in Elyse Fitzpatrick's book, Helper by Design, but be sure to include Chapter 6, "The Two Shall Become One". She devotes chapters to God's image, companionship, the covenant, sin, and intimacy, all foundational subjects found in the opening chapters of Genesis. Summarize what you learn below.

5. While we are still reviewing, turn back to pages 88, 89. Read Chapter 9 and record any indications of the global flood.

6. Read 8:21-9:17. Mark in red the 4th and final Flood message from God. Summarize the components of it.

7. Read our passage for the week, Genesis 9:18-29. What are your initial impressions? Do you have questions?

8. What kind of literature is this? Write out the major events described.

9. What repetitions do you see?

10. Scan the whole chapter to see our passage's context. It is the end of the flood story. Look ahead to Chapter 10. Why do you think the events of 9:18-29 are included? Remember also the larger purpose of the book of Genesis.

7. Why do you think Noah got drunk?
8. Was wine prohibited in Israel? See Psalm 104:14, 15; Proverbs 31:4-7.
9. There are striking likenesses between Adam and Eve's fall and Noah's. Fill in the chart below, giving references, and prayerfully consider the lessons to be learned.

Fall of Adam and Eve	Fall of Noah	Lessons To Be Learned
1:28	9:1	
2:8a	9:20	
3:6a	9:22	
3:6b	9:21a	
2:25	9:21b	
3:7b, 21	9:23	
3:13-17	9:25	

10. What does Noah's fall have to do with I Peter 5:8?

Day Three

1. Read 9:22-29 again. What do you think the sin of Ham was? What opinions have been offered in your readings?
 - a. Is this the sin that is prohibited in Leviticus 18:6-18?
 - b. What was to happen to them according to Leviticus 20:11?
 - c. Some think Canaan also looked on Noah's nakedness. What do you think?
2. Contrast Ham's response with that of Shem and Japheth's (v. 21-23). What can we learn about their character?
3. Habakkuk 1:13 is speaking to God. What is said of Him? What is the struggle?
4. What is the difference in sin-shame and victimization in sexual abuse? (If you have access to When People Are Big and God Is Small by Edward Welch, read Chapter 2, "People Will See Me".)
5. Notice Noah's first words in the entire Flood narrative in Genesis 9:25-27. They have been recorded as a poem. Read v. 25 and think about the following.
 - a. Is this a curse or a prophecy? Does the sentence mean "*Cursed IS Canaan*", or "*Cursed BE Canaan*"?
 - b. Why is Canaan the object of Noah's response to Ham? Is the son punished for the iniquity of his father? How do the following help?

- 1) Jeremiah 31:29, 30.
 - 2) Ezekiel 18:4
- c. How did the Canaanites turn out according to the following?
- 1) Scan Leviticus 18 again, and then note 18:3 and 24.
 - 2) The Canaanites are referred to in Deuteronomy 12:31. What are they guilty of there?
 - 3) What were the Israelites to do according to Deuteronomy 20:17, 18. Why?
6. The “Curse of Ham” has been the religious rationale for slavery, apartheid, white supremacists, and other injustices. The claim is made that Ham was the father of African nations, and destined to servanthood. The following was a common deduction from our passage:
- It was only right... that the degenerate black descendants of Ham were doomed to perpetual servitude to the superior white offspring of Shem and Japheth.**
- John Fletchers, *Studies on Slavery in Easy Lessons* (Mississippi, 1852).
- This argument resonated down through the decades in churches and in homes. Discuss that argument, being careful to explain our text.
7. Who is blessed in Genesis 9:26? Why?
 8. What is the prayer of Genesis 9:27? How is it bigger than the people mentioned? Could it be related to the prophecy in Genesis 3:15?
 9. What does the event described in Genesis 9:18-27 tell us about human nature?



Lesson 18
Genesis 10:1-32
Noah's Family Tree

What is the first prophecy of Jesus Christ?
And I will put enmity
Between you and the woman
And between your seed and her seed:
He shall bruise you on the head,
And you shall bruise Him on the heel.
 Genesis 3:15

Genesis 10, our passage for this week, is called "The Table of Nations." The names seem strange to us, and easily skipped over. It will be good to find purpose together. According to one premier archaeologist, this is "an astonishingly accurate document". (Henry M. Morris, p. 29, The Defender's Bible). In another place, Dr. Morris says of these verses, "Everything about these ancient records makes good sense ethnologically, genetically, demographically, and linguistically, so there is good reason to accept them as authentic and accurate." Even more important, these words are inspired for our good.

Let's consider our memory verses, then on to this challenging chapter.

Day One

1. What is the occasion of our memory verse? To whom is God speaking?
2. What is "*enmity*"?
3. What does "*seed*" refer to? Offspring, descendants
4. Note Luke 3:23 and scan down to v. 36. Jesus Christ is the seed of whom?
5. How is this a prophecy of Jesus Christ?

Stop now and ask the Lord to help you get His message to at least one person this week. Pray for your "seed", present and future, that each one will be involved in proclamation.

6. Write out our memory verse from last week. Pray for your own, for others', and for our nation's battle against redefinition.

What is God's design for marriage?

7. It is within marriage that “seed” is to be produced. We affirm God’s plan in marriage, and desire to exemplify the unity of the trinity. To say that has many implications, both in our own marriages, and holding our friends to the same standard. We need strengthening and reminders. Last week we were assigned Chapter 6 of Elyse Fitzpatrick’s Helper by Design. In reading other portions, have you found other helpful thoughts you may share with the group?

8. Still reviewing, according to 9:29, how old was Noah when he died? So how long did he live after the flood?

9. Why do you think Noah lived so long? See what you can find out about *hyperbaric medicine*. What in the world does this have to do with Noah’s birthdays? Remember that the vapor canopy would have created a higher oxygen level. Just enjoy the possibilities, interesting.

10. Did Noah produce “seed” other than Shem, Ham, and Japheth?
 - a. Genesis 9:18, 19
 - b. Genesis 10:32

11. So in looking over Chapter 10, what is it all about? What does it have to do with the “seed of the woman”?

Day Two

1. Chapter 10 is our assignment for the week. Read it and list the repetitions.

2. Why did God want man’s obedience to this imperative? Read Kari Pizzini’s Summary Statement # 19, “Creation and Evangelism,” and record below how you plan to implement this truth into your life. Remember that you are with your “seed” more than anyone else, and they need evangelizing. Think also how you

can stretch beyond your immediate family with this challenge.

3. Read 10:1, then review Summary Statement #3, “Genesis, It’s Not Totally Random Information”. Explain the importance of the verse.
4. This chapter is an indication that God’s imperative of 1:28 and 9:1 was being carried out. What was it? Be fruitful and multiply and fill the earth.
5. To enable us to picture what is happening, let’s try to fill in the chart below. The names are difficult for us, but we are given clues if we observe carefully.

Individuals Listed	People Groups Listed	Geographical Locations



Day Three

1. Let's consider the spreading of these families geographically. On the map on Page 116, color in the following. These connections are gathered from several sources who have studied linguistics, anthropology, and archaeology. This is over-simplified, but helpful to see.

We are given facts in this section that are found nowhere else in the records of antiquity. Let's picture the amazing spread of civilization on the map by coloring each family with a different color. Some of the individuals in Chapter 10 are identifiable, and some are not. See if you can find information about others.

- a. Japheth, 10:2-5 (Mark your text).

- | | |
|---|----------------|
| 1) Gomer:
(Note son's name, Ashkenaz, the Ashkenazi Jews still referred to in Germany) | Germany |
| 2) Magog, Tubal, and Meshech | Russia |
| 3) Madai | India |
| 4) Javan | Greece |
| 5) Tiras | Italy |

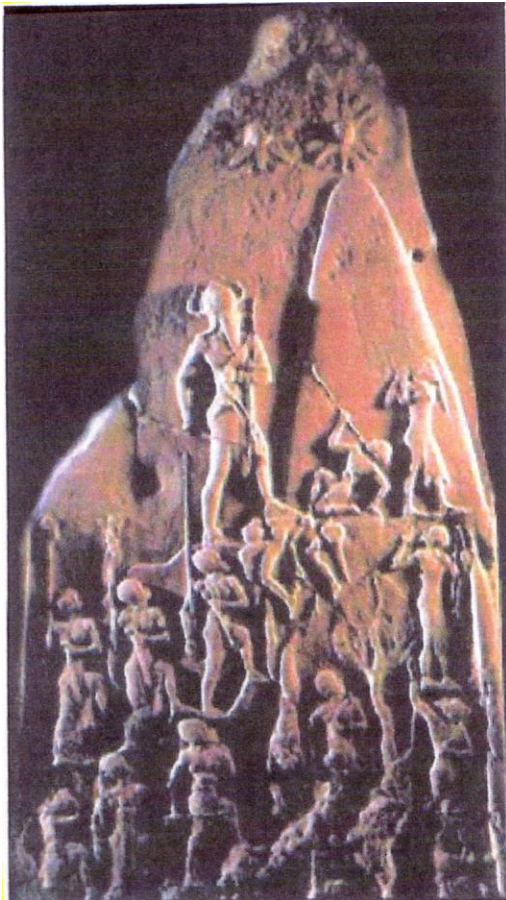
- b. Ham, 10:6-20 (Mark the text).

- | | |
|------------|-----------------------|
| 1) Cush | Ethiopia |
| 2) Mizraim | Egypt |
| 3) Put | Libya |
| 4) Canaan | Israel, Turkey |

- c. Shem, 10:21-31 (Mark you text).

**Syria, Iraq,
Iran, Arabia**

2. Now for a fascinating study, let's think of the spread of civilization and the knowledge these families took with them as they dispersed. Read Summary Statement # 20, "Advanced Technology in Ancient Times, Part 2" and write out some key points below.



3. More is said of Nimrod than any other son listed. What does 10:8-10 tell us about him?
4. Two of the cities listed in connection with Nimrod are Erech and Accad. (We will study Babel in our next lesson). What can you find out about them? The stele to the left was found in the area.
5. On page 119 you have a map of modern Iraq. Highlight the Tigris and Euphrates Rivers.
6. Why are the sons of Noah given in the order in Chapter 10, as shown in Question #1)? What is the focus of the rest of Genesis and on into the New Testament? For help in your answer, see the following.
 - a. Genesis 11:26
 - b. Genesis 12:1-3
 - c. What does this have to do with Genesis 3:15?
 - d. Matthew 1:1
 - e. So what does Genesis 12:3 mean when it says, "In thee shall all families of the earth be blessed"? That includes you. Stop and thank Him.
7. What is said of Peleg in 10:25? What could that mean? Find out what his name means.
8. Mark the repetitions of 10:5, 20, and 31. Scan Genesis 11:1-8. Did the events of Chapter 10 happen first, or those of 11:1-8?

6. How does Deuteronomy 32:8 refer to this chapter? What title for God is given in this verse? What is communicated? What does this verse tell us about this chapter?

7. We have worked hard on observing the text, studying maps, and looking under ancient rocks for clues. Let's step back again so that we don't miss the author's chief purpose in this chapter. He is showing that all humanity is descended from one man, Noah, and therefore one family. There are implications to this fact that must be considered. It is man's sin that creates the tragedy of war and political strife. It is the task of every believer in every generation to live out brotherhood, to love peace, to show the character of God in balance.
 - a. Is war always wrong? Exodus 23:22, 23. Who is speaking? What is the occasion? What is the reason according to v. 24?

 - b. The prophets of Israel dreamed of a world of peace. According to Isaiah 2:4, how will that happen?

 - c. Was Jesus always a peaceful person? Matthew 21:12,

 - d. What was Jesus' prayer, the real Lord's prayer, in John 17:20-23? Why?
 - Write out some current implications to these truths. Don't avoid the obvious, we need the reminders.

Lesson 19
Genesis 11:1-9
The Tower of Babel

Was the Genesis flood worldwide?
Behold, I, even I, am bringing the flood of water upon the earth,
to destroy all flesh in which is the breath of life, from under heaven;
everything that is on the earth shall perish.
 Genesis 6:17

Some Christians believe that the Flood of Genesis 6-9 only affected the region of Mesopotamia. They would interpret the fossil record as the history of the sequential development of life over millions of years, rather than a 40-day worldwide cataclysm. We are training ourselves to listen to the Bible. Let's begin our lesson this week with review.

Day One

1. Look over the three pages from Institute for Creation Research on "The Global Flood of Noah's Day". (These are handed out with your lesson, but for those on the web, this article may be found at www.icr.org.) This repetition should not be boring, as God Himself recorded it, and people smarter than we are still fail to believe it. Read over the first page, then from the listings in Chapters 8 and 9, mark the word "earth" with green, and "all", "every", "whole", in red. (Local flood proponents interpret, "all the land that Noah could see" or "all the animals within Noah's influence", and such).
2. Our Lord's credibility is at stake here. What is His point in Matthew 24:36-39? How would it be changed if the Flood were local?
3. What is Peter's argument in II Peter 3:10-13? How would the local Flood fit the point he's making?
4. Our question for last week was, **What is the first prophecy of Jesus Christ?** Write out Genesis 3:15 from memory below.

5. We are approaching the study of the dividing of the earth at Babel. Was it during the time of Peleg as referred to last week? Read Summary Statement #21, "Four Theories on the Days of Peleg" for a rehearsal of the views. Summarize them below.

6. Now read our text for the week, Genesis 11:1-9. What are your initial observations? Do you have any questions?

7. What repetitions do you see? Do you see any contrasts? Write them in the right margin of your text.

8. Genesis 10:5, 20, and 32 seem to be preparing us for Chapter 11. The word for "separated" there is sometimes translated "spread abroad". Mark your text with that meaning. The same word is used in 2:10. For what? With 2:10 and this week's passage in mind, what help do we get in interpreting 10:5, 20, and 32?

9. Word Biblical Commentary shows a beautiful chiasm of this passage. Remember that Hebrew poetry matches thoughts, not sounds, so once again, we are handling what is called, "a brilliant example of Hebrew story telling...Word play, chiasmus, paronomasia, and alliteration are just some of the devices used to unify and accentuate the message..." Let's fill in the duplications of thought as capital letter "A" will match lower case "a" and so forth. This is amazing.

A "The whole earth had one language" (v. 1)
 B "there" (v. 2)
 C "one other" (v. 3)
 D "Come let us make bricks" (v. 3)
 E "let us build for ourselves" (v. 4)
 F "a city and a tower"
 G "the LORD came down..."(v. 5)
 f _____
 e _____
 d _____ (v. 7)
 c _____
 b _____ (v. 8)
 a _____ v. 9

Day Two

1. Show from this text how man was refusing God's command of 9:1.

2. Genesis 11:1 refers to the "*whole earth*". What do those words represent?
 The rest of the chapter refers to "*they*". Mark those occurrences. How are they referred to in v. 5? Mark your text in v. 1.

3. We will see that the upcoming endeavor is Satanically inspired. How had it appeared twice before that Satan dominated the human race?

4. Where is Shinar (v.2)?

5. Let's do a bird's eye view of the coming verses.
 - a. **Man's plan.** v. 4.
 - 1) Two projects.
 - a) _____
 - b) _____
 - 2) Two purposes.
 - a) _____
 - b) _____
 - b. **God's two-fold response.** v. 7, 8.
 - 1) _____
 - 2) _____

6. Read again v. 4. What is the tone of this verse? What are some sins indicated?

7. The "entire narrative breathes the air of defiance against the God of heaven." (Pfeiffer, p. 37). Do you see why the evolutionist wants to deny the truth of Genesis 1:1? Write out the verse and discuss the implications.

8. The appeal repeated twice, "*Come, let us...*" reminds us of a culture driven by summit meetings, councils, with no thought of God. Mark those in your text.

- a. Pray for mercy on our nation, for the President's humility and wisdom.
 - b. On a personal level, notice the camaraderie of evil addressed in Proverbs 1:10-15. What are some principles gained from these verses? Pray for some you know who are heeding the call of sinners.
9. What is your mental picture of this "tower"? The words in v. 4, "*would reach*" are not in the original Hebrew. Mark your text. Now write out the purpose, without those words. The idea is representing heaven, or providing a place for man-made gods. "This was not an innocent, scientifically naïve, primitive effort to reach the highest heavens! It was, instead, a brilliant but blasphemous effort to dismiss forever the God who had commanded Noah and his three sons after the Flood to "*be fruitful and multiply and fill the earth*".
(www.whitcombministries.org/babel.htm.)
- Remember that in Summary Statement #20 we were told ziggurats were built for "religious purposes, associated with astrology."
- a. Research ziggurats for yourself and write out some of your findings.
 - b. Notice the strong denunciation of astrology in Leviticus 19:31. What is astrology?
 - c. The Babylonians were the first to develop the zodiac. What is that and what are the implications?
10. Derek Kidner says of v. 4, "Men excited describing their grandiose plans as if they were the ultimate achievement. But they betray their insecurity by crowding together to preserve their identity and control their fortunes." (p. 109). This is unity without God. What does He say in Luke 12:51-53?
11. Do you remember Nimrod of 10:8-10? What did his name mean? How do you see the spirit of Nimrod in this passage?

Day Three

1. Read 11:5-9 again. The mood changes. How much had been accomplished in building the tower and the city according to v. 5 and 8? Why do you think God allowed the process to continue before He “*came down*”?
2. Is verse 5 a contradiction to God’s omniscience? What does it mean?
3. How long did it take for God to confound their plans?
How long has His solution lasted?
4. What is happening in v. 6 and 7? When is the only time in human history that it was impossible?
5. So the language barrier is a monument to what?
6. The language barrier is reversed in two places in the Bible. Note the circumstances of the following. How was it a reversal?

Acts 2:5-11

Some think that Zephaniah 3:9 is speaking of a breaking down of the language barrier.

7. Name other divisions along with this one that sin has created in Genesis.
8. Locate Babel (Babil) on the map of modern Iraq on page 119. Babel became the home of the great Babylonian empire, used by God to discipline Israel in years to come for her rebellion. “Here we have a great city. But it is great, not as Jerusalem is great (as God’s city), but great in its defiance of God. This is man’s city, the secular city. It is *of* man, *by* man, and *for* man’s glory.” (Boice, p. 411).

Lesson 20
Genesis 11:10-32
Family Tree down to Abram

Is capital punishment ordained by God?
Whosoever sheds man's blood,
By man his blood shall be shed,
For in the image of God
He made man.

Genesis 9:5, 6

Last week we studied the religion of Babel, man exalting himself to the heavens, a perversity of the image of God. There is a connection with our verse for this week. Ultimate self-deification demonstrates itself in thinking that we have the right and the wisdom to end human life.

“When a man is murdered, an image-bearer of God is killed...Modern man who relates himself to the machine and to the animal does not really understand the tremendous stature of man and therefore he sees no reason why murder is inherently different from any other crime.”
Schaeffer, p. 146.

Do you see the implications that evolutionary thinking produces? If man is of the animal kingdom, he is dispensable. As answerable only to himself, he has a right to choose his own destiny and dispose of those who are deemed without value. Joni Eareckson Tada is leading our nation to “stave off the culture of death, and thus build a culture of life...” In light of Terri Schaivo’s recent starving at the hands of federal and local judges, Joni calls us to change in the following two ways.

- Pray.
- Seek state-by-state reform of guardianship and health-care decision laws to safeguard the euthanasia of disabled people.

Stop now and pray that we will be a nation that protects the weak who are image-bearers of God. Think of ways we may involve ourselves in the legislative process.

Day One

1. It’s time to review Genesis 1-11. Chapter divisions are not inspired, but let’s scan each chapter and give a short, text-based title to each one.

Genesis 1	
Genesis 2	
Genesis 3	
Genesis 4	
Genesis 5	
Genesis 6	
Genesis 7	
Genesis 8	
Genesis 9	
Genesis 10	
Genesis 11	

2. Psalm 33 was the memory work for our first section. Let's use Psalm 33 as a review method. Write out the verse. In another color, write out an incident or verse in Genesis 1-11 that Psalm 33 could describe.

33:1

33:4

33:5

33:6

33:7

33:8

33:9

33:13, 14

33:15

33:20-21

33:22

4. List the names of Shem's descendants from 11:11-26.
 - a. Other than the fact that "*other sons and daughters*" were born to them, what three things are told about each of them?
 - b. What else are we told about these men? Do we otherwise find anything else in the Old Testament about them?
 - c. List the names you see in Luke 3:34-36. Now why are they significant?

5. Think through the Bible and relate periods of time when the "seed of the woman" was threatened. (You may want to refer to your notes from Sunday a.m. message, "Christ and Noah, Part 2", April 10).

6. In studying the genealogies, we are faced with another interpretive challenge. Remember that evolution is absolutely dependent on the earth being billions of years old. In order to allow for long periods of time, the theistic evolutionist may interpret genealogies by allowing for "gaps" in the record. They point out, correctly, that the Hebrew word, AB, "*father*", can mean "*grandfather*" or "*ancestor*". The word BEN, "*son*", can mean "*grandson*", or "*descendant*".

 If the alternative above were used, the translation would become something like this, "When X had lived Y years, he became the father of a family line that included or culminated in Z." (Hugh Ross, [The Genesis Question](#), p. 109). These interpreters may insert 10,000, 40,000, 60,000 years into this text. Read back through the passage and see if you can tell if that is the proper way to read this text. How would you determine when to use "*father*", or when to use "*grandfather*"?

7. What is Jesus called in Matthew 21:9? Does that indicate a gap? What is the difference? Remember Luke 3:31 ff.

8. How does Jude 14 help?

9. What fluctuations of reporting DO occur in the genealogies? Do they record birthdays the same as we do? How significant is that?

Day Three

1. Remember that the theistic evolutionists' "gaps" are denied contextually, linguistically, and historically by those who have carefully analyzed the genealogies. The theistic evolutionists have accepted the dating methods of the secular scientific community and attempt to fit the Bible into that mold. So how do we determine the age of the earth? One of the ways is through studying these genealogies, knowing that we have straightforward material. But what are we to think when we are told that the most recently found mammoth is half a million years old? Must we accept that premise? Read Summary Statement #23, "Dating Methods and the Age of the Earth" and come ready to share your findings.

2. Remember to mark your text with the "TOLEDOTH", the "*generations of*" clue in 10:32, 11:10, and 11:27. (Reference the Summary Statement #3, "Not Totally Random Information"). Whose generations are listed in these three? What does this tell us about these records? So who may have been the family record keepers? Have you thanked God for lists of names?

3. What historical event is mentioned in 11:10? What significant character is introduced in 11:26? So what is the immediate purpose of this section?

4. Now let's talk about those long life spans that have been recorded in Genesis. Many have suggested that they were not historical. However, Russell Grigg gives the following three reasons why they can be taken as we read them.
 - a. There is nothing in the text to suggest that they were not intended to be historical.
 - b. Their order of magnitude is supported by Sumerian records.
 - c. The Hebrew way of writing numbers (in words) would make it very difficult to introduce copying errors.

“Meeting the Ancestors”, by Russell Grigg, www.answersingenesis.org.

So we take them as they are. Try to draw a timeline including the following men with the number of years they lived: Adam (930); Enosh (905); Enoch (365); Methuselah (969); Noah (950); Shem (600); Eber (464); Peleg (239); Abraham (175); Jacob (147); Joseph (110).



Do you remember how we marked the genealogy in Chapter 5 with the word “grace” over every reference to life in the chapter? God had promised Adam and Eve if they ate of the forbidden fruit, “Dying, you shall die.” Immediately, they died spiritually, and every year of physical life was by His grace. Can you see His mercy in shortening the lifespan of man? Why? Did the blessing of God in Genesis 1 satisfy man?

6. How is 11:30 preparing the reader for what is to come?

7. What does 11:31 tell us about Terah?

With the life of Abraham, we step into history that can be correlated with secular history. This in no way implies that the narrative that has come before is any less historical. But, for example, we can gain information about Ur from outside sources. Sir Charles Leonard Woolley excavated the area in 1922 and 1934 and we learn:

“...these people worshipped the moon goddess, but they were far advanced in civilization and culture. Abraham was not just some strange wanderer, a Bedouin from the back side of the desert who didn’t know anything. The excavations show us that the houses were made of brick and whitewashed for aesthetic purposes. They stood two storied high. In the larger houses there were up to ten to twenty rooms. They had wonderfully equipped kitchens, a good plumbing system and sanitation...some people have thought that perhaps they taught cube root in their schools. The University of Pennsylvania has a cup dating two centuries before the time of Abraham that shows the magnificent workmanship these men were capable of...Woodlley’s excavation volumes covering the Royal Tombs show pictures of the same marvelous work in gold and in alabaster as well.

Schaeffer, p. 156, 157.

a. What is said of Terah, Abrams’s father in Joshua 24:2?

- b. How do these things help us understand Abraham?

This chapter brings us into a new scene in the drama of redemption. The “major Actor is Yahweh, with a quick look at a lesser light—Noah.” Many bit players have walked across the stage. We have seen the spotlight shine worldwide, then narrow toward a specific nation, now moving to focus on individuals. Biographical studies of Abraham, Jacob, Joseph, and Moses follow. Yahweh is still the Mover of history in every chapter. Let’s look at Him in closing through the Apostle Paul’s use of Genesis.

8. Show how Paul’s sermon at Athens is rooted in the truths of Genesis. How do they lead to his appeal? What attributes of God does he reference? Acts 17: 22-31.

- Write out some ways you have been changed by this study.

Sovereign LORD!

O Father, You are sovereign
In all the worlds You made;
Your mighty word was spoken,
And light and life obeyed.
Your voice commands the seasons
And bounds the ocean's shore,
Sets stars within their courses
And stills the tempests' roar.

O Father, You are sovereign
In all affairs of man;
No powers of death or darkness
Can thwart Your perfect plan.
All chance and change transcending,
Supreme in time and space,
You hold Your trusting children
Secure in Your embrace.

O Father, You are sovereign,
The Lord of human pain,
Transmuting earthly sorrows
To gold of heavenly gain,
All evil overruling,
As none but Conqueror could,
Your love pursues its purpose—
Our souls' eternal good.

O Father, You are sovereign!
We see You darkly now,
But soon before Your triumph
Earth's every knee shall bow.
With this glad hope before us
Our faith springs forth anew:
Our Sovereign Lord and Savior,
We trust and worship You!

Margaret Clarkson, Destined for Glory,
Tune: "The Church's One Foundation"

Appendix Summary Statements

Creation Gives Testimony to the Intelligence of Its Creator

By Bryan T. Ryan

For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created by Him and for Him. And He is before all things, and in Him all things hold together.

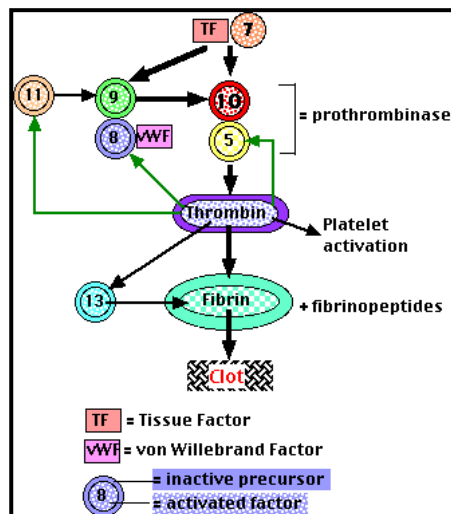
Colossians 1:16-17

When it comes to God's creation, scientists speak of the Anthropic Principle, "which states that the universe appears to be carefully designed for the well-being of mankind."

In other words, scientists would agree that mankind benefits from how the universe functions.

Some would say that man has adapted to how the universe functions – nonetheless. Most agree that mankind benefits from the way it functions.

Here is a diagram that illustrates just some of what is involved for initial clotting to occur.



First, when the skin is cut, a message is sent to the brain telling the brain to limit the flow of blood to the injured area. This is called vascular constriction.

Next, there is a protein that is released near the injury to allow the blood to start forming a temporary, loose platelet plug.

Then a fibrin mesh – also called a clot – forms and entraps the platelet plug. All the blood cells around the area with this protein begin coming together so that the skin tissue can begin the healing process.

What is important is that the body somehow knows (because it's Creator created it this way) where to clot and where not to clot because the blood needs to be thin to flow through the body and it needs to be thick where the injury is to stop the bleeding. After the tissue is repaired, the clot must be dissolved in order for normal blood flow to resume.

Yet as wonderful as God's works of creation are, the greatest of God's works is His salvation works.

The story behind every soul that comes into a personal relationship with his Creator is a spectacular manifestation of God's awesome work of salvation.

Genesis 1: Creation

Day 1: Light
(v.4-5)

Day 4: Lights in the
Heavens (v. 14-19)

Day 2: Expanse between
Waters (v.6-8)

Day 5: Air & Water
Animals (v.20-23)

Day 3: Land & Vegetation
(v.9-13)

Day 6: Land Animals
& Man (v.24-31)

Day 7: God Rested (2:1-4)

A Few Wacky Ancient Ideas: Creation Myths

You have probably heard it said before that the *Genesis* account of creation is no different than all the other creation myths of its day. There are those who would say that the biblical author just borrowed ideas from pagan neighbors. If that was the case there would be nothing special about *Genesis*, and no reason to value it more than any other creation story. But is it foolishness to think that what the Bible says might actually be the truth?

The secular scholar will attempt to explain away the details in *Genesis*. They tell us that Israel lifted ideas from the people who lived around them, and simply put their own spin on the creation account. Yet as one studies the creation myths of ancient peoples it is obvious that *Genesis* stands in stark contrast to man's idea of where "it all" came from.

But don't take my word for it, see what you think yourself. Read the following creation myths, find some more on the internet if you like, then pick up *Genesis*. Chances are you will have a new appreciation for *Genesis*.

~Leslie Kell

Ancient Egyptian Creation Myths

Lower Kingdom Creation Myth

Only the ocean existed at first. Then Ra (the sun) appeared on the surface of the water. Ra brought forth four children, the gods Shu and Geb and the goddesses Tefnut and Nut. Shu and Tefnut became the atmosphere. They stood on Geb, who became the earth, and raised up Nut, who became the sky. Ra ruled over all. Geb and Nut later had two sons, Set and Osiris, and two daughters, Isis and Nephthys. Osiris succeeded Ra as king of the earth, helped by Isis, his sister-wife. Set, however, hated his brother and killed him. Isis then embalmed her husband's body with the help of the god Anubis, who thus became the god of embalming. The powerful charms of Isis resurrected Osiris, who became king of the netherworld, the land of the dead. Horus, who was the son of Osiris and Isis, later defeated Set in a great battle and became king of the earth.

Upper Kingdom Creation Myth

At first there was only *Nun*, the primal ocean of chaos that contained the beginnings of

everything to come. From these waters came Ra who, by himself, gave birth to Shu and Tefnut. Shu, the god of air, and Tefnut, the goddess of moisture gave birth to Geb and Nut, the earth god and the sky goddess. And so the physical universe was created. Men were created from Ra's tears. They proved to be ungrateful so Ra, and a council of gods, decided they should be destroyed. Re created Sekhmet to do the job. She was very efficient and slaughtered all but a few humans, when Ra relented and tricked her into stopping. Thus was the present world created.

Against Ra's orders, Geb and Nut married. Ra was incensed and ordered Shu to separate them, which he did. But Nut was already pregnant, although unable to give birth as Ra had decreed she could not give birth in any month of any year. Thoth, the god of learning, decided to help her and gambling with the moon for extra light, was able to add five extra days to the 360-day calendar. On those five days Nut gave birth to Osiris, Horus the Elder, Set, Isis, and Nephthys successively. Osiris became the symbol of good, while Set became the symbol of evil. And thus the two poles of morality were fixed once and for all.

Chinese Creation Myth

In the beginning , the heavens and earth were still one and all was chaos. The universe was like a big black egg, carrying Pan Gu inside itself. After 18 thousand years Pan Gu woke from a long sleep. He felt suffocated, so he took up a broadax and wielded it with all his might to crack open the egg. The light, clear part of it floated up and formed the heavens, the cold, turbid matter stayed below to form earth. Pan Gu stood in the middle, his head touching the sky, his feet planted on the earth. The heavens and the earth began to grow at a rate of ten feet per day, and Pan Gu grew along with them. After another 18 thousand years, the sky was higher, the earth thicker, and Pan Gu stood between them like a pillar 9 million li in height so that they would never join again.

When Pan Gu died, his breath became the wind and clouds, his voice the rolling thunder. One eye became the sun and on the moon. His body and limbs turned to five big mountains and his blood formed the roaring water. His veins became far-stretching roads and his muscles fertile land. The innumerable stars in the sky came from his hair and beard, and flowers and trees from his skin and the fine hairs on his body. His marrow turned to jade and pearls. His sweat flowed like the good rain and sweet dew that nurtured all things on earth. According to some versions of the Pan Gu legend, his tears flowed to make rivers and radiance of his eyes turned into thunder and lighting. When he was happy the sun shone, but when he was angry black clouds gathered in the sky. One version of the legend has it that the fleas and lice on his body became the ancestors of mankind.

AN AFRICAN COSMOGONY

An account from the Boshongo, a Central Bantu Tribe of the Lunda Cluster

In the beginning, in the dark, there was nothing but water. And Bumba was alone. One day Bumba was in terrible pain. He retched and strained and vomited up the sun. After that light spread over everything. The heat of the sun dried up the water until the black edges of the world began to show. Black sandbanks and reefs could be seen. But there were no

living things.

Bumba vomited up the moon and then the stars, and after that the night had its light also. Still Bumba was in pain. He strained again and nine living creatures came forth; the leopard named Koy Bumba, and Pongo Bumba the crested eagle, the crocodile, Ganda Bumba, and one little fish named Yo; next, old Kono Bumba, the tortoise, and Tsetse, the lightning, swift, deadly, beautiful like the leopard, then the white heron, Nyanyi Bumba, also one beetle, and the goat named Budi.

Last of all came forth men. There were many men, but only one was white like Bumba. His name was Loko Yima.

The creatures themselves then created all the creatures. The heron created all the birds of the air except the kite. He did not make the kite. The crocodile made serpents and the iguana. The goat produced every beast with horns. Yo, the small fish, brought forth all the fish of all the seas and waters. The beetle created insects. Then the serpents in their turn made grasshoppers, and the iguana made the creatures without horns.

Then the three sons of Bumba said they would finish the world. The first, Nyonye Ngana, made the white ants; but he was not equal to the task, and died of it. The ants, however, thankful for life and being, went searching for black earth in the depths of the world and covered the barren sands to bury and honour their creator.

Chonganda, the second son, brought forth a marvelous living plant from which all the trees and grasses and flowers and plants in the world have sprung. The third son, Chedi Bumba, wanted something different, but for all his trying made only the bird called the kite.

Of all the creatures, Tsetse, lightning, was the only trouble-maker. She stirred up so much trouble that Bumba chased her into the sky. Then mankind was without fire until Bumba showed the people how to draw fire out of trees. 'There is fire in every tree,' he told them, and showed them how to make the fire-drill and liberate it. Sometimes today Tsetse still leaps down and strikes the earth and causes damage.

When at last the work of creation was finished, Bumba walked through the peaceful villages and said to the people, 'Behold these wonders. They belong to you.' Thus from Bumba, the Creator, the First Ancestor, came forth all the wonders that we see and hold and use, and all the brotherhood of beasts and man.

Genesis: It's not totally random information!

⌘ ℳ ℹ ● ⌘ = **Generations, History, Account**

Though we may not notice it on a casual reading, the Book of Genesis is very organized. The author applies a clear formula, using the word ⌘ ℳ ℹ ● ⌘, (pronounced "toe-led-daw") which begins each new section of a narrative. ⌘ ℳ ℹ ● ⌘ is translated to mean generations or account.

The following is an outline for chapters 1 to 11 based on the outline the author has given us in the text. Each new section begins with "toe-led-daw", except chapter 1.

I. Introduction (1:1-2:3) The Creation Record

A. Light

1. Light (1:3-5)

2. Lights (1:14-19)

B. Earth/Heavens (1:6-8)

C. Land and Vegetation (1:9-13)

D. Air and Water Animals (1:20-23)

E. Land Animals and Man (1:24-31)

F. God Rested (2:1-3)

Conclusion: Genesis 2:3 "Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made."

II. The History of the Heavens and the Earth (2:4-4:26)

A. Creation Centers Around Man (2:4-25)

B. The Fall of Man (3:1-24)

C. Man Begins to Multiply & Sin Spreads (4:1-26)

Conclusion: Genesis 4:26b "Then men began to call upon the name of the Lord."

III. The History of Adam (5:1-6:8)

- A. Seth's Descendents (5:1-32)
- B. Wickedness Increases (6:1-8)

Conclusion: Genesis 6:8 "But Noah found favor in the eyes of the Lord."

IV. The History of Noah (6:9-29)

- A. Noah Was a Righteous Man (6:9-12)
- B. Noah Commanded to Build the Ark (6:13-22)
- C. The Flood (7-8:19)
- D. Noah's Sacrifice & God's Blessing (8:20-9:19)
- E. Ham Cursed (9:20-29)

Conclusion: Genesis 9:29 "So all the days of Noah were nine hundred and fifty years, and he died."

V. The History of Shem, Ham, and Japheth (10:1-11:9)

- A. Japheth's Descendents (10:1-5)
- B. Ham's Descendents (10:6-20)
- C. Shem's Descendents (10:21-32)
- D. The Tower of Babel (11:1-9)

Conclusion: Genesis 11:9 "Therefore its name was called Babel, because there the Lord confused the language of the whole earth, and from there the Lord scattered them abroad over the face of the whole earth."

VI. The History of Shem (11:10-26)

- A. Shem's Descendents (11:12-23)
- B. The Family of Terah (11:24-26)

Conclusion: Genesis 11:26 "Terah lived seventy years and became the father of Abram, Nahor, and Haran."

The Following is a list of all the times "*toe-led-daw*" is used in Genesis.

Ge 2:4 This is the **account** of the heavens and the earth when they were created, in the day that

the Lord God made earth and heaven.

Ge 5:1 This is the book of the **generations** of Adam. In the day when God created man, He made him in the likeness of God.

Ge 6:9 These are the records of the **generations** of Noah. Noah was a righteous man, blameless in his time; Noah walked with God.

Ge 10:1 Now these are the records of the **generations** of Shem, Ham, and Japheth, the sons of Noah; and sons were born to them after the flood.

Ge 10:32 These are the families of the sons of Noah, according to their **genealogies**, by their nations; and out of these the nations were separated on the earth after the flood.

Ge 11:10 These are the records of the **generations** of Shem. Shem was one hundred years old, and became the father of Arpachshad two years after the flood;

Ge 11:27 Now these are the records of the **generations** of Terah. Terah became the father of Abram, Nahor and Haran; and Haran became the father of Lot.

Ge 25:12 Now these are the records of the **generations** of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's maid, bore to Abraham;

Ge 25:13 and these are the names of the sons of Ishmael, by their names, in the **order of their birth**: Nebaioth, the first-born of Ishmael, and Kedar and Adbeel and Mibsam

Ge 25:19 Now these are the records of the **generations** of Isaac, Abraham's son: Abraham became the father of Isaac;

Ge 36:1 Now these are the records of the **generations** of Esau (that is, Edom).

Ge 36:9 These then are the records of the **generations** of Esau the father of the Edomites in the hill country of Seir.

Ge 37:2 These are the records of the **generations** of Jacob. Joseph, when seventeen years of age, was pasturing the flock with his brothers while he was still a youth, along with the sons of Bilhah and the sons of Zilpah, his father's wives. And Joseph brought back a bad report about them to their father.

The Gap Theory

In the early 19th century, theologians were presumably feeling pressure from evolutionary geologists to harmonize the Biblical chronology with the accepted system of geological ages, which was becoming prominent at that time. Geological ages is the hypothetical system which describes the so-called distinguishable periods of time, spanning billions of years, during which the fossils were formed. These ages are said to correspond with the order in which the fossils are typically found in the rock layers (also referred to as the geologic column). A Scottish theologian named Thomas Chalmers first popularized the idea that these geological ages took place between Genesis 1:1 and Genesis 1:2, which later, in the early 20th century, became widely popularized by the notes in the Scofield Reference Bible. According to this theory, God created the heavens and the earth, then billions of years of evolutionary history passed, God then judged the earth with a great cataclysm due to Satan's sin of rebellion against his Creator, leaving the earth dark and covered in water, and finally God *recreated* all things according to the account in Genesis 1:3 and following. This idea is most commonly known as the "Gap Theory," also called the "ruin-and-reconstruction theory."

More specifically, the Gap Theory inserts a vast amount of time (a time "gap") between the point at which God "created the heavens and the earth" in Genesis 1:1 and when the earth "was formless and void" in Genesis 1:2. Proponents say that the translation of the Hebrew verb *hayetha* in verse 2 to "was" (formless and void) should rather be translated "became" or "had become", "thus implying a tremendous transition from perfection to judgment and destruction" (Whitcomb 146). However, "while the verb *hayetha* can often be translated 'became', the word order and sentence structure in Genesis 1:2 (and in a number of other passages) does not permit this translation. If it *had* to be translated 'became', then we would *have* to say that Adam and Eve 'became' naked (Gen. 2:25), and that the serpent 'became' more subtle than any beast of the field (Gen. 3:1)!" (Whitcomb 146).

Another supporting argument for the Gap Theory is that "formless and void" (*tohu wabohu*) could not be describing God's original perfect creation, because an infinitely wise and powerful God would not have created the earth in such a chaotic condition. These two words, *tohu* and *bohu*, appear together in only two other places in the Bible (Isa. 34:11 and Jer. 4:23) and both times they are speaking of divine judgment upon Gentile nations and upon Israel. The word *tohu*, "in the twenty verses where it appears without *bohu* in the Old Testament, is sometimes used in an evil sense" (Whitcomb 147). Conversely, the usage of *tohu* in Job 26:7, where we read that God "stretches out the north over empty space [*tohu*], and hangs the earth on nothing," can't possibly suggest "that outer space is basically evil!" (Whitcomb 148).

Isaiah 45:18 is used as a strong support for the Gap Theory, which speaks of "the God who formed the earth and made it, He established it and did not create it a waste place [*tohu*], but formed it to be inhabited." The Gap Theory proposes that this verse is saying that God did not create a *tohu*, so that the *tohu* condition of the earth in verse 2 must be referring to a chaotic state resulting from a destruction which happened billions of years after its perfect creation and subsequent filling of living things. However, a closer look at Isaiah 45:18 shows God's intent at the end of the verse, "formed it to be inhabited," rather than to be devoid of life. "Thus, He did not allow it to *remain* in the empty and formless condition in which He first created it, but in six creative days filled it with living things and fashioned it to be a beautiful home for man. The verse thus speaks of God's ultimate purpose in creation, and the contrast in this verse between *tohu* and inhabited shows clearly that *tohu* means 'empty' or 'uninhabited', rather than 'judged', 'destroyed', or 'chaotic'" (Whitcomb 148).

Also, "it is very significant that every verse in the first chapter of Genesis (except 1:1) begins with the conjunction 'And' (Hebrew *waw*). This structure clearly means that each statement is sequentially and chronologically connected to the verses before and after. Each action follows directly upon the action described in the verse preceding it" (Morris, The Genesis Record, 48). God created the earth, and at that point it was perfectly formless and void of life, but He wasn't finished! It was perfect for that point in His creative purpose.

Gap Theorists also propose that, "since darkness is almost always used as a symbol of sin and judgment in Scripture (John 3:19; Jude 13, etc.), and since God did not say that the darkness was "good" (as He did concerning the light – Gen. 1:4)" (Whitcomb 150), God created the world in light and only later plunged it into darkness as a result of Satan's sin. However, darkness is spoken of at places in Scripture as a blessing and a revelation of God's wisdom and riches (Psa. 104:19-24). Another supporting argument for the Gap Theory is that during the six days of creative acts, two different verbs are used, "created" (*bara*) and "made" (*asah*). "Made," they say, implies it was already created and just made to appear, as opposed to being "created" for the first time. They require that "made" in Exodus 20:11 be the "refashioning" of the heavens and earth in six days after the

supposed judgment of Genesis 1:2. However, this causes serious problems. For example, Genesis 1:21 states, "And God created [*bara*] the great sea monsters..." while verse 25 states, "And God made [*asah*] the beasts of the earth..." Surely we are not to think that sea creatures were directly 'created' on the fifth day, but land animals were merely "appointed" or "made to appear" on the sixth day! (Whitcomb 152). Also, according to Dr. John Whitcomb, if the writer of Genesis 1 wanted to say, "made to appear," he could have easily used the verb *to appear* as in Genesis 1:9, "and let the dry land appear" (Whitcomb 152).

The Gap Theory also has problems scientifically. The geological age system depends upon the somewhat consistent sequence of fossils preserved in the sedimentary rock layers of the earth's crust. However, as Dr. Henry Morris explains,

A cataclysm of such dimensions as to leave the earth inundated with waters and with darkness covering the face of the deep could have been nothing less than a global explosion, blowing billions of tons of debris into the sky to blot out the sun, and all the rest of the solid earth down into the ocean. Such a disintegrative explosion would obliterate the sedimentary crust and all its fossils, and thus would leave no evidence of the 'geological ages' which the Gap Theory is attempting to accommodate" (Morris, The Genesis Record, 47).

Therefore, the Gap Theory is self-defeating and impossible scientifically.

Theologically, the Gap Theory is very destructive. The fossil record means there was suffering, death, and dying in a world that was much like our own. This means death existed not only before Adam sinned, but before he was even created. The Bible clearly states that death was the *result* of the first man, Adam's, sin (Rom. 5:12, I Cor. 15:21). Before Adam brought sin into the world, according to Scripture, there was no death.

According to this theory, the fall of Satan took place at the end of the supposed geological ages, followed by the pre-Adamic cataclysm (sometimes called Lucifer's Flood). "Thus, the geological ages, with their eons of cruelty and waste, took place even before Satan's sin. God himself would be solely responsible for the whole debacle, if it really happened" (Morris, Defending the Faith, 73). Why would God use suffering and (sometimes a very violent) death as tools for His creation, and then obliterate that which took billions of years to create? That is not the God of wisdom and power and love. Rather, God created and declared everything "very good." However, now "the whole creation groaneth and travaileth in pain together" (Rom. 8:22). Dr. Whitcomb explains what happened:

"When God created the 'heavens' at the beginning of the first day of creation week, He apparently created all the angelic beings (including the unfallen Satan), who were thus on hand to sing together and shout for joy at the creation of the earth (Job 38:7). Sometime after creation week and before the temptation of Eve, Satan rebelled against His Creator. The visible earthly effect of his fall would thus not have been a catastrophe in Genesis 1:2, but the Edenic Curse of Genesis 3, which God inflicted upon the entire earth because Adam and Eve, to whom God had given full dominion of the earth, chose to believe and obey Satan rather than God (Rom. 8:20-23)" (Whitcomb 154).

If death is not "the wages of sin," but instead a part of God's creative purpose, "how then could the death of Christ put away sin? The Gap Theory thus undermines the very gospel of our salvation, as well as the holy character of God" (Morris, Defending the Faith, 74).

The Gap Theorists are correct in insisting that the fossils are a result of a world-wide cataclysmic event caused by divine judgment. However, it is not the forced interpretation of Genesis 1:2 that describes its place in history. Rather, these marks of a violent catastrophe that tell of once living things buried and fossilized in sedimentary strata over the entire face of the earth "must be identified with the universal Flood of Noah, which not only occupies 3 entire chapters of Genesis, but also is referred to by David (Ps. 29:10), Isaiah (54:9), Christ (Mat. 24:37-39; Luk. 17:27), and Peter (1 Pet. 3:20; 2 Pet. 2:5; 3:6)...It is *this* catastrophe that provides for us the God-given answer to the false uniformitarianism [present processes continue as they always have throughout the past] of these last days (2 Pet. 3:4) and thus effectively foreshadows the final destruction of all things by fire at the climax of the Day of the Lord (2 Pet. 3:7-13)" (Whitcomb 158). Only then will there be a *re-creation*, a new heavens and a new earth, and because of Christ's defeating death – the *result* of sin – those who trust Him will enjoy the new creation together with God forever.

~Suzanna Glorvigen

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The Age of the Stars

“The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech; night after night they display knowledge. There is no speech or language where their voice is not heard. Their voice goes out into all the earth, their words to the ends of the world.” Psalm 19:1-4

If the universe is young (that is, only 6,000 to 10,000 years old), then how can we see light from stars that are more than 10,000 light-years away? This question might cause even the most articulate young-earth creationist to stutter during a debate. This article will present several theories that attempt to explain this seemingly insurmountable problem so that we may be ready with an answer in season.

Some stars are millions of light-years away. Since a light-year is the distance light travels in one year, does this mean that the universe is millions or even billions of years old? The most typical answer to this question is “yes, of course”. The reason for this is that the Theory of Evolution requires long periods of time. Many secular scientists approach cosmology (the branch of astronomy that deals with the history and structure of the universe) with their preconceived ideas that the universe **must** be old in order for the Theory of Evolution to be valid.

However, some scientists (not all of them creationists) believe that the universe may not be that old. Several theories have been put forth to explain a relatively young earth as it relates to the vast distances of the stars. Although these theories have many valid points, most have significant problems and will not be discussed in detail here: 1) God created light in transit (on its way). 2) The speed of light may have been faster in the past. 3) Stars are not as far away as they appear.

There is another theory that was proposed by creationist physicist Dr. Russell Humphreys in 1994. This theory is explained in his book, “Starlight and Time”, and has survived much peer review. Dr. Humphreys’ theory utilizes Einstein’s general theory of relativity (GR), which has been well established experimentally, and is the physics framework for all modern cosmologies. “According to GR, *gravity affects time*. Clocks at a low altitude should tick more slowly than clocks at a high altitude – and observations confirm this effect, which some call *gravitational time dilation* (Humphreys, p.11).”

“For example, an atomic clock at the Royal Observatory in Greenwich, England, ticks five microseconds per year slower than an identical clock at the National Bureau of Standards in Boulder, Colorado, both clocks being accurate to about one microsecond per year. The difference is exactly what general relativity predicts for the one mile difference in altitude (Humphreys, p. 11-12).”

“What this new cosmology shows is that gravitational time distortion in the early universe would have meant that while a few days were passing on earth, billions of years would have been available for light to travel to earth. It still means that God made the heavens and earth (i.e., the whole universe) in six ordinary days, only a few thousand years ago. But with the reality revealed by GR, we now know that we have to ask – six days as measured by *which clock*? In which frame of reference? The mathematics of this new theory shows that while God makes the universe in six days *in the earth’s reference frame* (“Earth Standard Time”, if you like), the light has ample time *in the extra-terrestrial reference frame* to travel the required

distances (Humphreys, p.13). In other words, Adam could immediately see the stars on the day he was created.

Humphreys continues, “None of these time frames can be said to be ‘God’s time’ since the Creator, who sees the end from the beginning (Isaiah 46:10, Rev. 22:13, John 8:58, and more) is outside of time. Time is a created feature of His universe, like matter and space. It is interesting that the equations of GR have long indicated that time itself had a beginning.”

It is also interesting to note that both this theory and the Big Bang theory can be derived from the GR theory, each starting with opposite assumptions. Dr. Humphreys starts with the biblical assumption of a “bounded universe”, in other words, one that has a center and an edge (earth being near the center). The Big Bang theory begins with the assumption that the universe has no boundaries – no edge and no gravitational center. If Humphreys is correct and the universe had expanded away from a gravitational center, then time *would* be distorted. Many times the Bible indicates that God “stretched out” the heavens at creation, and there appears to be observational evidence that the universe has expanded in the past (Ham, et al.). Humphreys suggests that this expansion stopped before the evening of the sixth day of creation week (p. 126).

Ken Ham, co-founder and president of *Answers in Genesis*, along with three other well respected creation scientists, summarizes a few of Humphreys’ more “technical” points: “If the universe is not much bigger than we can observe and if it was only 50 times smaller in the past than it is now, then scientific deduction based on GR means it *has* to have expanded out of a previous state in which it was surrounded by an event horizon (a condition known technically as a ‘white hole’ – a black hole running in reverse, something permitted by the equations of GR). As matter passed out of this event horizon, the horizon itself had to shrink – eventually to nothing. Therefore, at one point this earth (relative to a point far away from it) would have been virtually frozen... ‘Billions of years’ would be available (in the frame of reference within which it is traveling in deep space) for light to reach the earth, for stars to age, etc. – while less than one ordinary day is passing on earth. This massive gravitational time dilation would seem to be a scientific inevitability if a bounded universe expanded significantly.”

“Starlight and Time” presents a very interesting scenario for how this theory might have played out in the actual events of creation week (chapter 2). Since there is no room to elaborate here, I encourage you to read it for yourself.

In another article that Dr. Humphreys wrote for the Institute for Creation Research, he had these words to say: “Cosmic phenomena are so complex and beyond our ken that it would be especially arrogant to assume God couldn’t do what He said He did simply because we can’t imagine how. Our imaginations are very limited, but God’s is not. Even in cosmology, all things are possible with God (Matthew 19:26). Every human theory needs to conform to the knowledge the word of God gives us. Regardless of the complexities of cosmology, we can know that the world is young because of clear Scripture in clear context, such as Exodus 20:11, “*For in six days the Lord made heaven and earth...*” Our privilege, our mandate, is to try to discern His methods and thoughts, and to give Him all praise and glory throughout.”

~ Denise Geier

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A Suitable Helper: Genesis 2:18-25

Loneliness is a cumbersome burden that is borne in silence with a heavy heart. The weight of friendlessness can easily drive a person to despair. The world is filled with people, yet so many people feel as though they are the only human on the planet. Adam knew this solitude. Though he lived in a perfect world, and had an intimate relationship with his Creator he needed someone else.

When God formed and filled the earth He declared that everything was good. But suddenly we read in Genesis 2:18 that something was "not good". God said that it was "not good for the man to be alone". Had God goofed? Had He not realized that Adam would be wanting a special somebody? Absolutely not! God had this all planned out from eternity past. Adam may have felt like God had forgotten something, but all would be completed in perfect timing.

The two verses following 2:18 may be quickly breezed over with little thought. It is simply stated that God brought all the animals to Adam and he named them. But consider how Adam must have felt during this time. The animals parade by at God's command, and Adam exercised his God given authority over these creatures by naming them. But when it was all said and done, there was no one for him. The end of verse 20 says, "but for Adam there was not found a helper suitable". This gives the impression that he must have been hoping and waiting for a companion, but when the whole naming process was over, he was still alone.

Unfortunately, the phrase "suitable helper" has fallen on hard times. Most people today would think that referring to a wife in such a way would be demeaning and belittling. The modern woman wants her freedom and independence, not to be shackled down by the whims of a demanding husband whom she must help all the time. Sin has clouded the minds of humanity and adversely affected how we view everything including the woman's role in marriage.

The phrase "suitable helper" comes from two different Hebrew words. The word translated "suitable" literally means "as in front of him"

It suggests that what God creates for Adam will correspond to him. Thus the new creation will be neither a superior nor an inferior, but an equal. The creation of this helper will form one-half of a polarity, and will be to man as the south-pole is to the north-pole (Hamilton 175).

None of the animals would do for Adam as he eventually discovered. He needed someone similar to himself to share companionship with which he came to understand as he finished his task of naming the animals. "Helper" does in no way imply anything derogatory. In fact, throughout the rest of the Old Testament the same word is used of God's helping Israel (Ex. 18:4, Ps. 33:20) or of military aid (Isa. 30:5, Ezek. 12:14), two things which no one would consider insignificant or demeaning. Now that is not to say that the woman is more capable or stronger than the man, but simply that the language used does not imply that she is an empty-headed maid who is there just to follow orders.

Finally when all the animals had been named the creation of the woman took place. Adam

was not allowed to sneak a glimpse into God's creative act; he slept deeply while God formed the woman. But when he awoke, he was overwhelmed and burst out into poetry. Adam understood that God had made this perfect compliment from his own body.

'Bone of my bones' is the Hebrew expression which corresponds to our idiom 'blood relations'. Here is the closets human kinship, which 'sets man and woman on an equal footing as regards their humanity, yet sets them apart from the animals'. There is also here a sense of satisfied relief that The waiting is over. God's provisions exactly fitted his need (Atkinson 71).

Adam's first recorded words are followed by an explanation of marriage: that a man should leave his family and become one flesh with his wife. How wonderful that God had created marriage before the Fall. This relationship was not a punishment of sin nor was it a necessity because sin had entered the world. Man and women were meant to be united in marriage; it was part of the perfection of God's creation.

The woman was and is the perfect compliment to the man. Those who would claim that homosexuality is a valid path of companionship are rejecting God's design. Those who practice such lifestyles are not only sinning against God, they are denying themselves the joy of the most sacred human relationship and settling for something perverted and inferior. Woman is "suitable" for the man; she is who God meant him to share life with.

What all does being a "suitable helper" incorporate? Though Genesis does not give us the details, we are given a beautiful picture of her in Proverbs 31. She is industrious, charitable, wise, and praised by her husband and children. But her greatest virtue is that she fears the Lord. When a woman fears the Lord as she should, she will be the perfect helper for her husband.

In times of loneliness we often wonder why we have been deprived of someone or something that we feel would meet our need. We are weighed down by the isolation that loneliness often brings. There are so many things God would have us learn from these times. Yet one invaluable lesson we learn from doing without is how to properly appreciate someone or something when it appears. Had God created Adam and Eve at exactly the same time Adam would not have known how valuable she was. He had done without her, and when God did present her Adam knew how much she was worth. He was overwhelmed by the precious gift of a suitable helper that God had provided.

~Leslie Kell

For more than a thousand years, mariners who lived during ancient and medieval times would return home with reports of actually seeing large, terrifying sea monsters. They noticed that the strange and dangerous creatures would surface to breathe air, and that they had a unique, ferocious anatomy, unlike any fish or any other known sea creature of that time. The conclusion was reached that they must be some sort of marine reptile, and they became known as sea dragons. The sightings of these fierce creatures decreased over time until, finally, the stories became tales, and the tales became myths.

However, one day in the 1800s, a young girl named Mary Anning of Lyme Regis, England, found some strange fossils of ancient marine reptiles. She continued searching and found many more. These finds later became known as ichthyosaurs, meaning “fish lizards,” and plesiosaurs, meaning “near lizards”. Since then, hundreds of ichthyosaur skeletons have been discovered so that we can now know much about these sea dragons of the past.

In 1822, near Oxford, England, the wife of Dr. Gideon Mantell found a big tooth. Mary Mantell showed it to her husband, both of whom loved and looked for fossils often, and neither had ever seen anything like it. Dr. Mantell found more teeth and some bones at the same sight where his wife found the tooth. It turned out to be a new kind of plant-eating animal which was very similar to an iguana, only much larger, and so the doctor named it *Iguanodon*, meaning “iguana tooth.” Also around this same time, the first fossil bones and teeth of what would be named *Megalosaurus* (“giant lizard”) were found. This was a giant meat-eating reptile.

In 1840, a great anatomical researcher by the name of Sir Richard Owen of England studied the bones of *Iguanodon* and *Megalosaurus*. He realized that these bones were different from the bones of any animal in existence today, and declared them a new order of animal. He named them “dinosaur,” which means “terrible lizard.” Since that time, fossil remains of all sorts of dinosaurs have been found all over the globe. The earth was once filled with these mysterious creatures, from the tremendous plant-eating sauropods (including *Ultrasaurus* (100ft. long and weighing 100-150 tons), *Brachiosaurus*, and *Diplodocus*), to the fierce meat-eating theropods (the larger *Allosaurus* and *Tyrannosaurus* (20 ft. tall and 50 ft. long, weighing 6 or 7 tons), and the smaller *Velociraptor* “swift robber”), and finally to the smaller “lightweights” (such as *Podokesaurus* and *Oviraptor* “egg thief”), many of which were as small as a chicken. There were horned dinosaurs (*Triceratops*), plated dinosaurs (*Stegosaurus*), armored dinosaurs (*Ankylosaurus*), duck-billed dinosaurs (*Edmontosaurus*), and bone-headed and parrot-like dinosaurs (*Psittacosaurus*) that once roamed our planet.

But where did they come from? Did they actually live at the same time as man? What happened to them? How do they fit into the Bible? Are there any living today? Evolutionary geologists tell us that dinosaurs came into existence around 220 millions years ago and died out 65 million years ago, before man ever walked the earth. They tell us that the creatures found in the sedimentary rocks were buried slowly and gradually over millions of years. However, when an animal dies, what normally occurs today is that the dead remains are either eaten by scavengers or left to rot. But if there is a quick burial, with the right amounts of water and suitable minerals, a bone can become fossilized fairly quickly. It doesn't take millions or even thousands of years. “Researchers have found that chicken bones and wood can be replaced with minerals in just five to ten years. A big dinosaur bone might take hundreds of years to completely mineralize. It all depends on the burial conditions over the years” (Taylor 28).

We also know from the fossil record that flying reptiles called pterosaurs existed at the same time as the sea dragons and dinosaurs. These include the *Pteranodon*, with an average wingspan of 23 feet, and the *Quetzalcoatlus*, with a wingspread of 48 feet. “The fossil record indicates, not the uniformitarian [the present is the key to the past], but the catastrophic nature of the burial and preservation of the sea dragons. This is evident from the discovery of at least two ichthyosaurs that were covered with sediment so rapidly that their offspring were fossilized in the process of giving birth. In addition to this, several have been found with their last meal still in the stomach area, including parts of pterosaurs!” (Baker 3).

So *when* did they come into existence? The Bible tells us that on Day 5 of creation week, God made all the sea creatures and birds, and on Day 6 He made all the land animals and Adam and Eve. We are also told in Scripture that in 6 days God created the heavens and the earth, the sea and all that is in them (Exodus 20:11). Therefore, we can be confident that sea dragons and dinosaurs were created on days 5 and 6, respectively. This means that they would have lived alongside man.

In those early days after creation week, when everything was perfect and happy (as God intended), all the dinosaurs would have eaten plants and delicious fruits. They would have been friendly and under man's control. Because of the theoretical, invisible vapor canopy that existed since Day 2 when God separated the

waters above from the waters below, the animals and man would have been protected from harmful radiation, yielding longevity, and a greenhouse effect would have covered the earth. This in turn would have produced endless amounts of lush vegetation worldwide, providing plenty of food for these huge creatures. (Fossils of large plants have been found in arctic regions today).

But what happened to them? Dr. Henry Morris tells us:

Many geologists have decided recently that the age of the dinosaurs did come to a sudden end as the result of a global catastrophe of some kind, although there is much disagreement as to what type of catastrophe this may have been. A great flood, accompanied by tremendous volcanic eruptions, with the implied resulting worldwide climatic change from subtropical to the present latitudinal variations, could well account for the vast dinosaur graveyards and trackways all over the world. The Bible, of course, describes just such a flood that occurred several thousand years ago (Morris 2).

The young dinosaurs on the ark (it was not necessary to put full-grown adults on board) would have disembarked and possibly lived for some time in the post-flood world, as would those sea dragons that survived in the ocean, but the vast decrease in vegetation and drastic climatic changes would have made it difficult for survival. It is also possible that the stories of knights slaying the fire-breathing, horrifying dragons are referring to the surviving dinosaurs which they so closely resemble. These stories would have gotten blown out of proportion over the years as they were handed down from one generation to the next. Similar tales come from people all over the world, which could suggest that there is some truth to them.

The Bible refers to dragons many times (the word "dinosaur" wasn't invented yet), clearly indicating that they were alive and well after the Flood. Isaiah 27:1 speaks of leviathan, "the piercing serpent...and He shall slay the dragon that is in the sea." "This type of sea dragon was called a 'leviathan' (see also Ps. 74:14; 104:26). It was described by God Himself in Job 41:1-34 as a fearsome, fire-breathing (v.21) monster whose scaly hide (vs. 15-17) could not be pierced with sword or spear (vs. 7, 26-29). God also described a huge land dragon called a 'behemoth' (Job 40:15-24) that 'moveth his tail like a cedar' and is 'the chief of the ways of God,' impossible to capture (vs. 17, 19, 24)" (Morris 1). Many commentators suggest a hippopotamus or elephant fits the description here; however, neither of these have a tail like a cedar tree. Also, neither are they "chief of the ways of God." Rather, the mighty sauropods would fit the description nicely. For leviathan, commentators typically suggest a crocodile; however, crocodiles are easily captured and on display in zoos everywhere. The description of leviathan better fits the Kronosaurus or something like it, who "could truly be called 'Jaws.' He would be a scuba diver's worst nightmare! This monster grew to be 56 feet long. His jaw was over 10 feet long and filled with bullet-shaped teeth that measured 10 inches in length. He could dive very deeply, but because he was a reptile, he needed to come up for air" (Gish 60).

Are there any dinosaurs living today? "It may even be that some dinosaurs still survive in isolated regions and especially in the oceans and deep lakes of the world" (Morris 2). There have been reports of an apatosaurus-like creature as described by pygmies in the rain forests of the Congo, a flying reptile killed by cowboys outside Tombstone, AZ, which could have been the legendary "Thunderbird," so-called by the American Indians from Alaska to Mexico because of its huge size and power, and a plesiosaur-like creature reported by a German submarine during World War I, among others.

The majority of creationists think that the dinosaurs lived alongside man from the beginning up until the Middle Ages. "It is important for Christians to realize in this age when the doctrine of Creation has been undermined by the teaching of evolution, that God has been careful to reference all the major animal groups that He created, as well as an account of a global flood of judgment which made it possible for animals of the ancient world to be fossilized...The Biblical and secular accounts of the land dragons (dinosaurs) and sea dragons (ichthyosaurs) enable us who live in a time of great apostasy and unbelief to have strong confidence in the reliability of the Scriptures" (Baker 4). These amazing creatures point to our powerful and fascinating God, and what a thrill and privilege it is to learn more about Him!

~Suzanna Glorvigen

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For more than a century, evolutionists have been searching feverishly for a missing link between apes and humans. Sir Julian Huxley, one of the founders of the American Humanist Association and “probably the most influential scientific evolutionist of the twentieth century” (Morris 391), said the following: “I use the word ‘humanist’ to mean someone who believes that man is just as much a natural phenomenon as an animal or plant; that his body, mind and soul were not supernaturally created but are products of evolution, and that he is not under the control or guidance of any supernatural being or beings, but has to rely on himself and his own powers” (Morris 391). In true science, the evidence is first observed, and, based on those observations, the theories follow. The following examples demonstrate the lengths to which evolutionists will go in order to find the evidence they need to support their premature, unsubstantiated claims.

I. Piltdown Man (1908-1912)

A. The Claim



(ICR, Module 4)

In 1908, a portion of a human skull fossil was discovered and in 1912, a lower jaw was found, both at the Piltdown gravel pit in England. In 1915, another discovery was made that “consisted of the exact pieces needed to confirm Piltdown Man as the ‘missing link.’” Most paleontologists of the day accepted Piltdown Man as a legitimate missing link between apes and humans. They claimed Piltdown was 500,000 years old.

B. The Truth

Piltdown Man could not be further analyzed because the original fossils were locked away for almost 40 years, and only plaster casts were circulated. During this 40-year period, Piltdown Man was displayed or taught as fact in school textbooks and museums as being an ape-like ancestor to humans.

Piltdown Man was discovered to be a fraud in 1953. To match the dark brown color of the skull, the other pieces had been dyed. The jaw was broken off at the place where it would connect to the skull in order to make a better fit. The teeth of the lower jaw had been filed down to match the teeth of the upper jaw, and the canine tooth had been filed down to make it look heavily worn. The lower jaw turned out to have belonged to a young female orangutan, and, using carbon-14 dating, the skull was found to be from 520-720 years old. (ICR, Module 4, Piltdown Man)

II. Nebraska Man (1922)

A. The Claim



(ICR, Module 4)

In western Nebraska in 1922, a tooth was found that was said to have displayed a combination of chimpanzee and human characteristics. From the description imagined by several evolutionists, a picture was drawn of Nebraska Man, his family, and his surroundings, and published in the Illustrated London News. All from a single tooth! Nebraska Man was even used to support evolution in the 1925 Scopes “monkey” Trial in Dayton, TN. He was determined to be one million years old.

B. The Truth

Not long after the Scopes Trial, more fossil bones of Nebraska Man were discovered. It turned out to be an extinct pig, which later, in 1972, was found to still be in existence in Paraguay. Although the tooth

was found to belong to a pig (not a variety living millions of years ago but still found alive today), the information did not get published and Nebraska Man remained in textbooks up through the 1940's.

III. Java Man (1891)

A. The Claim

In 1891 on the island of Java, Eugene Dubois discovered a skullcap and a thighbone. The skullcap looked very ape-like, and the thighbone looked like that of a human. Although they were found 50 feet apart, Dubois insisted they were from the same creature and furthermore, this creature walked upright. He named his find *Anthropithecus erectus*, meaning "upright man-like ape," and later changed it to *Pithecanthropus erectus*, meaning "upright apeman." His find was referred to as Java Man and dated at 500,000 years old.

B. The Truth



In 1907 a group of scientists from the Berlin Academy of Science went to Java to confirm Dubois' find, but turned up no supporting evidence. Although scientists of the time did not agree with Dubois, Java Man was claimed in textbooks as being 500,000 years old. Radioactive dating had not yet been discovered, so the date was purely guesswork. Dubois kept the bones hidden until finally, after about 30 years, he admitted he had found other fully human skulls in the same layer of strata. This indicated that humans lived at the same time as Java Man, and the human-like thighbone Dubois found probably went with the human skulls rather than the ape-like skullcap.

"In 1935, Dubois published his claim that the skullcap he had discovered was actually that of a very large ape of gibbon-like appearance" (ICR, Module 4, Java Man). In spite of all the evidence, Java Man is still in school textbooks, and considered to be a missing link (hominid) between ape and humans. In 1950, Java Man was reclassified to the *Homo erectus* group. Today he is mostly ignored in the scientific world.

IV. Taung Fossil (1924)

A. The Claim

A skull was acquired in 1924 by Professor Raymond Dart that had come from Taung, South Africa. It was dated between 2 and 3 million years old. Dart named this "evolutionary ancestor" *Australopithecus africanus* (Australo=southern, pithecus=ape: southern ape). *Australopithecines* is the group that supposedly eventually led to humans. The Taung skull was found in almost every school textbook by 1960, and was considered to be the oldest evolutionary ancestor to humans until Lucy was found in 1974.

B. The Truth

In 1973, the cave in which the Taung skull had been found was investigated and found to have been formed less than .87 million years ago. This would mean that the skull could not be more than three-quarters of a million years old, which is the same time (according to evolution) that true humans were already living. Therefore, whatever it was, it was not an ancestor to humans. The Taung skull was eventually pushed under the rug when Lucy was discovered in 1974.

V. Neanderthal Man (1850's, 1908)

A. The Claim



(ICR, Module 4)

In 1856, a fossil skullcap and some limb bones were discovered in the Neander Valley near Dusseldorf, Germany. It was determined that Neanderthal Man was human (*Homo sapien*) and

had suffered from the bone disease, rickets. In 1908, an almost complete skeleton of the Neanderthal type was found buried ritualistically in France.

The bones were given to the paleontologist, Marcellin Boule, who constructed them according to his preconceived ideas. He ignored the medical evidence which indicated the vertebrate was severely deformed due to arthritis and rickets. Rather, he claimed that the spine lacked the curves that enable modern humans to walk erect. He also made the feet in such a way that he would have walked like an ape. He also separated the big toe from the others, and, according to one description, set his head on his shoulders in such a way that he would have "sprained his neck" if he was to look up. Despite the large brain capacity (about 200 cc larger than the average human), Boule claimed that Neanderthal had little brain power (as associated with apes), and only had very simple language capability.

B. The Truth

The faulty 1908 reconstruction of Neanderthal Man as "savage" in nature, that dominated the world for over 40 years, was determined to be incorrect in 1957. It is believed that Neanderthal Man suffered from the disease of rickets due to living too close to a great ice cap during the ice age, but was very intelligent and skillful. Although Neanderthal Man was thought to be an ape-man in the days of Charles Darwin, he is now considered to be fully human. "A leading evolutionist had acknowledged, 'The cranial capacity of the Neanderthal race of Homo Sapiens was, on the average, equal to or even greater than in modern man'" (Morris 397).

VI. Lucy

A. The Claim

In 1974, in Hadar in Ethiopia, Donald Johanson discovered about 40% of a fossilized skeleton. He named it Lucy (after the song, "Lucy in the Sky with Diamonds"). Lucy was about 3.5 feet tall and had a very small brain, from 380 cc to 450 cc (humans have a brain capacity of about 750-2000 cc). Johanson announced that Lucy was 3.5 million years old and walked upright like modern humans.

In 1975, 13 other individuals were also found in Hadar. This primitive species was given the name *Australopithecus afarensis*. Thought to have strong human-like bodies and heads of apes, they became the oldest candidates for human ancestors at 3.5 million years old.

B. The Truth

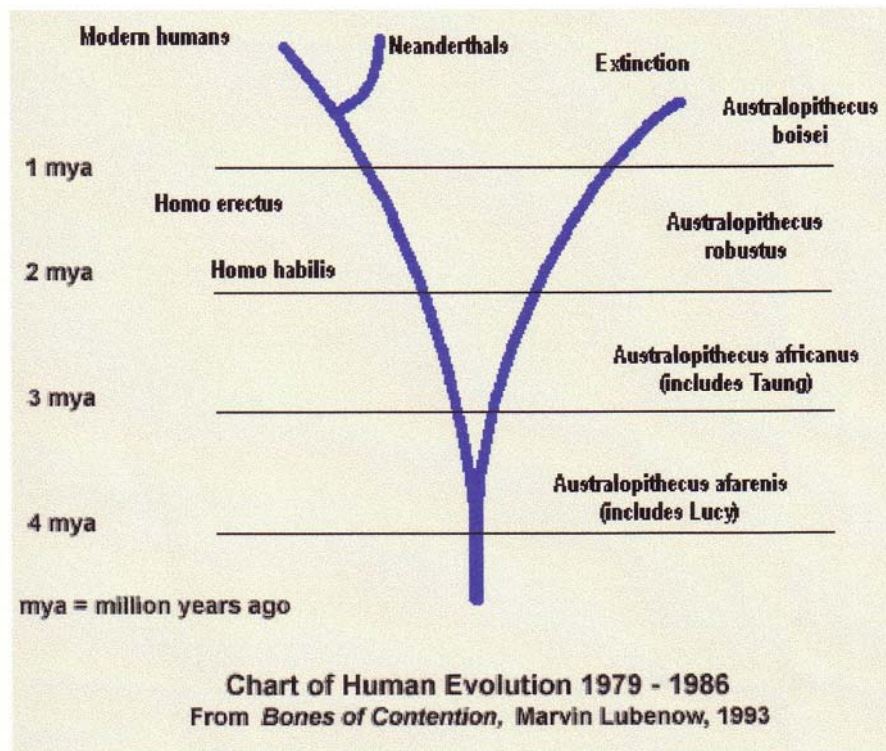


In 1994, 53 additional specimens of *Australopithecus afarensis* were found. "These ape-like creatures had long powerful forearms and short robust hind-limbs, similar to apes. They also had long curved fingers and long curved toes. These characteristics are not designed for locomotion on the ground, but rather in the trees" (ICR, Module 4, Lucy). All these individuals show evidence of long curved fingers and toes used for tree dwelling, not the human hands and feet on a human-like body with an ape-like head that exhibits of Lucy display. "Paleontologists Jack Stern and Randall Sussman have reported that the hands of this species are 'surprisingly similar to hands found in the small end of the pygmy chimpanzee.'"

Based on the anatomical evidence, her chimp-size skull and brain, the extensive computer analysis done, and muscular structure, Lucy is nothing more than an extinct ape. Her ability to walk upright was limited just like that of modern pygmy chimpanzees. (ICR, Module 4, Lucy)

The three main groups concerning the evolution of humans are Australopithecines (Southern Apes), *Homo habilis* (Handy Man), and *Homo erectus* (Upright walking man). According to the model of evolution, the

Australopithecines (small ape-like creatures) evolved into humans and at some point in time, split off into another branch, which became extinct.



(ICR, Module 4)

One of England's top scientists, Lord (Sir Solly) Zuckerman (still an evolutionist), had this to say about the evidence for human evolution: "...[in] the interpretation of man's fossil history, where to the faithful anything is possible...the ardent believer is sometimes able to believe several contradictory things at the same time." "...[if man] evolved from some ape-like creature...[it was] without leaving any fossil traces of the steps of the transformation" (Morris 399).

Psalm 8:5 tells us that man was made "a little lower than the angels," but to the evolutionist, man is simply "a little higher than the apes" (Morris 290). The book of Romans explains the discrepancy, "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Romans 10:3). "There has been much sound and fury about the evolutionary history of man, but it still signifies nothing. There is absolutely no evidence that man evolved from any other creature" (Morris, 401).

~Suzanna Glorvigen

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The Threat of Death

Genesis 2:17

God has never been stingy with those who choose to obey Him. But when the serpent spoke with Eve concerning the tree of the knowledge of good and evil, he convinced her to believe that God was holding out on her. She fell for it, and it turned out to be a deadly mistake.

When God placed Adam and Eve in the Garden of Eden the situation was better than we can even fathom. God had provided so abundantly for them, and they had freedom to do as they pleased, with only one stipulation. That one condition was that they not eat from the tree of the knowledge of good and evil. God warned that the consequences would be deadly if they chose to disobey.

It is tempting to wonder why God put this choice before the parents of humanity. We may be curious as to how long they lasted before they gave into temptation, and it is easy to let our minds wonder if we would have made the same mistake. But of all these questions there is one that is hard to shirk from our minds: what did God mean when He said "in the day that you eat from it you shall surely die"?

There were two special trees in the garden, the tree of the knowledge of good and evil and the tree of life. They were never told they could not eat from the tree of life prior to the fall. Yet in Genesis 3:22-23 we read that man is removed from Eden so that he would not eat from the tree of life. It may seem like a fairy-tale, but somehow this tree did more than satisfy the appetite, and God would not allow them to enjoy its fruit after the fall. Had they eaten some of that fruit after the fall the consequences would have been far worse than death. They would have been trapped in sinful bodies forever, with no hope of death and resurrection.

One would assume that when God said they would die that He meant instantaneous physical death. But for those of us who have read chapter 3 we realize that is not what happened. Adam did live to a ripe old age of 930 after all. So what exactly did happen? Adam and Eve began to die that day. Suddenly they were susceptible to all the dangers, accidents, sicknesses, and old age that they had never known before. They started down the dark road that day that leads to the grave.

Death is a feared thing, a fate to be avoided as long as possible. But there is a fate worse than death. Spiritual death has much farther reaching consequences than a body that falls apart. When Adam and Eve sinned they no longer had a right relationship with God, and humanity has been suffering as a result ever since. Everyone born since the Fall has inherited a sin nature, yet we willingly wallow in sin, and cannot blame our original parents or say we have no guilt. Thankfully God did not write off mankind. God promised and sent a redeemer to buy us back from our sin. There is hope in Christ!

Genesis chapter 3 is one of the saddest chapters in the Bible. It does not have a happy ending at all. We wish that Adam and Eve would have responded rightly to their temptation, and that they would have stood up for God's word when the serpent spouted out lies. But they did not, and we are all suffering for it. Thankfully, we have the rest of Scripture, and we know that all is not lost. Sin may have been the death of humanity, but Christ is the life-blood of new birth.

~Leslie Kell

Advanced Technology in Ancient Times

Part I

Advanced technology in *ancient* times? We all know cave man wasn't capable of devising anything more sophisticated than a club, right? And technology is a fairly recent development, due to the advanced intelligence of modern man, right?

This is what most of us have been taught. We envision early man standing outside his cave dressed in an animal skin, resting his club on his shoulder and dragging his wife by the hair. Evolutionists would have us believe that mankind has arisen from animals, and therefore early man was far from intelligent. What they generally don't mention is that the evidence reveals something far different.

If evolution were true, then human artifacts should become more and more primitive the older they are. Archaeological evidence seems to indicate just the opposite. Dr. Donald Chittick, who is a physical chemist, college professor, and researcher with a special interest in origins and earth history, in his book The Puzzle of Ancient Man, states: "In fact, the cultural remains of ancient man are so at odds with the evolutionary picture for man's origin that a special term has been coined to describe these artifacts. The term is OOPArts, an acronym for Out Of Place Artifacts." (p.7)

One example of an OOPArt is an object found in the Cosa Mountains of California. This object appears to be an electrical device, possibly a spark plug. Because it was found inside a geode, a special type of rock that requires significant amounts of time to form, it is considered to be of "vast antiquity" (Chittick, p.8).

Another "out-of-place" artifact of significance is an object that was discovered on a ship that sank in the Aegean Sea before the time of Christ. This object is believed to be some type of mechanical computing device (a computer) used for navigation purposes and mapmaking. It incorporated very sophisticated gears, even differential gears, a type not re-discovered until modern times (Chittick, p. 8-9).

Dr. Chittick quotes author Rene Noorbergen in summarizing the significance of OOPArts:

A closer look at the strange artifacts now suggests that the ooparts originated in a man-made civilization – one that antedated known history – one that attained an elevated degree of development, but was destroyed to such an extent by a devastating catastrophe in the distant past that only a few remnants of its science and technology survived among the inferior cultures that succeeded it in history. (p. 13)

In other words, OOPArts attest to a technologically advanced civilization in the distant past.

The Bible gives us some indication of the high technical achievements of mankind even before the Flood (most artifacts are considered to be post-Flood) in Genesis 4:20-22:

And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ. And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron...

From this passage we observe that early man had made significant developments – and this was in only seven generations from Adam. Far from barely surviving as primitive hunters living in caves, antediluvians (pre-Flood humans) carried on organized agriculture, including animal husbandry.

In addition, to “handle the harp and organ”, one must have harps and organs to handle. Archaeologists have discovered musical instruments from very ancient times. Some of these ancient instruments are not crude or “primitive”, but are highly crafted – so much so that even with our modern technology we do not know how these ancient instruments might be improved to make better music. Evidence would seem to indicate that music itself is very ancient.

Another achievement we notice in this passage is metallurgy, specifically the smelting and refining of metals from their ores. This would require both a fairly complex chemical knowledge as well as advanced technical skills. Chittick summarizes: “We are led to conclude that the early peoples developed skills in agriculture, animal husbandry, science and the arts.” (p. 34-35)

Because early man even after the Fall had a high intellect (being so close to creation and not yet degenerated by generations of genetic defect), extreme longevity (nearly a thousand years), and a common language, it should not surprise us that they were able to develop an advanced technology.

In Part 2 of this summary statement we will take a look at post-Flood technology. We will discuss several topics including the Tower of Babel, pyramids, Stonehenge, astronomy and even the possibility that ancient man may have possessed the capability for air travel.

~ Denise Geier

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Just In Case You Were Wondering

Adam was 130 when Seth was born.
Adam was 235 when Enosh was born.
Adam was 325 when Kenan was born.
Adam was 395 when Mahalalel was born.
Adam was 460 when Jared was born.
Adam was 622 when Enoch was born.
Adam was 687 when Methuselah was born.
Adam was 874 when Lamech was born.
Adam had been dead 126 years when Noah was born.

The Flood happened when Noah was 600 years old.
Which would have been 1,656 years after Adam was created.

If we consider the year Adam was created to be "year 1" then...

Adam would have died in the year 930.
Seth would have died in the year 1042.
Enosh would have died in the year 1140.
Kenan would have died in the year 1235.
Mahalalel would have died in the year 1290.
Jared would have died in the year 1422.
Enoch would have been taken by God in the year 987.
Methuselah would have died in the year 1656.
Lamech would have died in the year 1644.
Noah would have died in the year 2006.

Fossils are the remains or traces of once living animals and plants. They are frequently cited as the main evidence for evolution. Evolutionists/uniformitarians claim that the slow and gradual processes that we see happening today are not only responsible for the death and extinction of plant and animal types but also their burial in sediments which will eventually harden into sedimentary rocks. This fossil record of death, according to the evolution worldview, means that death and struggle occurred before the first man ever evolved. However, the Bible tells us there was no death before sin entered the world through the first man, Adam. This is a serious contradiction in the two models of origins, evolution and creation. Lets put on our biblical glasses and look at some of the evidence and decide for ourselves which model the evidence best fits.

There are billions and trillions of fossils. Fish and other sea creatures are often found fossilized in tremendous numbers, sometimes giving birth, and sometimes eating another fish. What overcame them so suddenly? So "exquisitely preserved that even the scales and organs are preserved. Obviously there was no time for decay and bacterial action. We can certainly say that something extraordinary happened to form the fossils." (Morris, "Are Fossils The Result of Noah's Flood?") In some places, thousands of dinosaur bones (limbs ripped from dinosaurs) are buried and fossilized in fossil graveyards that cover entire hillsides. Most fossils are creatures with hard parts, like clams or coral, which live on the ocean floor. These are preserved by the multiplied trillions. This fossilization on such a massive scale does not occur today. What happened in the past that caused them to be preserved in such large numbers?

The main requirement for fossilization is rapid, watery, burial. Fossils are largely found in sedimentary deposits. When these layers of sediment are deposited, or laid down, animals and plants are entrapped, and the heavy load of the top layers of mud and sand compact the sediments underneath. This rapid burial preserves the animal or plant from decaying or being scavenged (which is what we observe when an animal dies today). The buried animal or plant is then replaced (partially or entirely) by the dissolved minerals, after the molecules of the animal have been washed away as the organism decays (after burial). "The ideal condition for forming most fossils and fossil-bearing rock layers are floods." (ICR, Module 3) One physical evidence of past flooding on a grand scale is extremely large ripple marks in rock, known as crossbeds. Crossbeds can be preserved, like underwater sand dunes, one after the other. "Crossbedding can be clearly seen in the layers of Checkerboard Mesa in Utah." (Morris, The Geology Book, 16)

Although the model of evolution requires millions of years to form the fossil-bearing layers of sedimentary rock, referred to as the geologic column, sedimentary rock can be formed rather quickly once the right conditions are met.

When Mount St. Helens erupted in 1980, its melted glacier avalanched down its slopes. It left behind, in places, a stack of pancake-like layers of sediments up to 600-ft-thick (183 m) made up of sand-grain-sized particles, which contained a great deal of silica.

Obviously, the "pancake" sediments were quite warm, and soon water had dissolved enough of the silica to bind this sandy deposit into a fairly hard sandstone. In five years, eroded sections were able to stand as near-vertical cliffs. Loose sand cannot stand in such a cliff, but hard rock can. It doesn't take long to harden sediments into sedimentary rock, if the conditions are met. (Morris, The Geology Book, 37)

Geologists who believe in evolution classify these layers of the geologic column by the fossils which are typically found in them. These fossils are called index fossils, and evolutionists use them to date and identify rocks. Due to the tendency of fossils being deposited in a particular order, evolution claims that invertebrates evolved first (530 million years ago (mya)), then fish, followed by amphibians, then reptiles (220 mya), and finally mammals (65 mya). (The acronym FARM is a good way to remember this order.)

However, according to the creation model, this tendency is not due to the order in which one simpler kind evolved into a more complex kind. A better explanation is that the Flood of Noah's day laid down the sedimentary strata in a short period of time, entrapping animals in order by ecological zone. The least complex organisms, like those living on the ocean floor, would have been buried first. "Likewise, the more mobile creatures would be buried last because they could have escaped the floodwaters for a longer time." (ICR, Module 3) It is also important to note that many times the fossils are not found in the order predicted by evolution. Sometimes there is a geological explanation for these misplaced fossils, such as overthrusting (uplifting) or thrust faults (sliding one older uplifted sedimentary rock on top of a younger one). However, many times there is no explanation; they are simply out of order. Polystrate fossils exist also, such as uprooted vertical trees. These fossils span several layers of strata which supposedly took millions of years to form. If this were so, the tree would have rotted before becoming fossilized.

Another problem for evolution is that the fossil record should contain thousands of transitional forms (a display of gradual change from one kind to another kind), because over 250,000 different fossil species have been found. On the contrary, after fossils first appear in the fossil record, they appear fully formed, persist unchanged through many layers of strata, and then suddenly disappear. Evolutionists cannot explain, for example, how the complex trilobite suddenly appeared in the fossil record, fully formed. How did it evolve from the one-celled organisms found in the first geologic period deposited below it?

The Bible has an answer. There are no intermediate creatures. God created the trilobite fully functional after its kind. Scientists find the same glaring reality throughout the geologic column, “the abrupt appearance of each basic type with no transitional forms to provide the expected evolutionary links.” (ICR, Module 3) Evolutionists are always having to modify their model to accommodate the data found. “The latest idea is stasis, that is, stability, ‘standing still.’ Paleontologist Steven M. Stanley (Johns Hopkins University) says:

The fossil record now reveals that species typically survive for a hundred thousand generations, or even a million or more, without evolving much. We seem forced to conclude that most evolution takes place rapidly, when species come into being by the evolutionary divergence of small populations from parent species. After their origins, most species undergo little evolution before becoming extinct.

“This is certainly fascinating. Evolution, which means ‘change,’ is characterized mainly by stasis, which means ‘no change!’ The ‘punctuations’ or ‘short, fast bursts of evolution’ [called punctuated equilibrium], that produce new species occur so rapidly and so rarely that they can never be observed. Since we can never observe evolution in action, it is presumed to happen very rapidly when we are not looking. No wonder it has been so hard to learn how evolution works!” (ICR, Module 3)

Not only do rock layers form very quickly, but also fossilization occurs in a short period of time. For example, “a museum in central Tasmania has a ‘fossil hat’ on display. A miner had dropped his felt hat and the limey water turned it into a ‘hard hat.’” (ICR, Module 3) This fossilization process obviously did not require millions of years.

As we have seen, the fossil record causes problems for the model of evolution: 1) Misplaced fossils – based on evolution many fossils are found in the wrong order. 2) Marine fossils are found on mountains all over the world. 3) Fossil graveyards are all over the world, indicating a large catastrophe. 4) Many geological formations were caused by a large catastrophe involving water. 5) The numbers of fossils found are too great to have been formed by slow processes. Fossils do not come from slow burial but rapid burial by water and sediment. 6) Patterns for extinction support catastrophism. 7) Living fossils – many creatures living today are no different than their ancestors that supposedly lived millions of years ago. (ICR, Module 3)

According to Scripture, there was no death before the first man sinned some 6000 years ago. The fossils are not a result of millions of years of slow and gradual processes, which would mean death, decay, and struggle before sin ever entered the world. “The Genesis Flood describes a worldwide catastrophe (Gen. 6-8) where water covered all the land surfaces. Such a global action would have caused powerful water currents, tidal wave actions and catastrophic violence. Great earth upheavals, volcanic activity, and rapid mountain building would all have been caused by the Flood and would have continued for centuries afterwards on a diminishing scale. These actions would have been capable of lifting large land masses and rapidly depositing one on top of the other.” (ICR, Module 3)

“And all flesh died that moved upon the earth, both fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man.” (Gen. 7:21) Fossils speak to us about the past. They tell us that the God of the Bible is real, He is judge, and sin is a very serious offense to Him. The fossil record in no way contradicts Scripture. On the contrary, through the lens of Scripture, we can make sense out of what we see. If there really was a global flood as described in Genesis, then the fossil record, which consists of billions of dead things buried all over the earth, and the geologic formations that we observe today, is exactly what we would expect to see. God’s Word is true. It can be trusted.

~ Suzanna Glorvigen

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"Sons of God" and "Daughters of Men" Genesis 6:1-4

Mystery and bewilderment enshroud the identity of a rather puzzling people who are ever so briefly mentioned in the book of *Genesis*. Century upon century of speculation by countless scholars of every sort has led to no concrete explanation as to who these "sons of God" and "daughters of men" actually were. The human mind has mustered up explanations of every kind, but to no real success.

One of the first major positions for this passage is that the "sons of God" are fallen angels, and that the "daughters of men" are human women. This view holds that these angels were wicked and cohabitated with the beautiful women of the earth in a most unnatural way. This view was held by Josephus and Philo, as well as many of the early church fathers such as Justin, Tertullian, Cyprian, Ambrose, and Lactanius (Davis 110). The argument for this in the Old Testament is the expression "sons of God" which is used to refer to angels, examples of this being found in Job 1:6, 2:1, and 38:7.

There are of course problems to this view; one being that the text does not specifically refer to angels. As John Davis wrote in *Paradise to Prison*, "the combination of the verb *laqah* [6:2 'took'] and *issa* [6:2 'woman'] is a standing expression throughout the whole of the OT for the marriage relationship established by God at creation, and Christ has specifically stated that angels cannot marry (Matt. 22:30, Mark 12:25)" (Davis 111). But Christ was speaking of the angels in heaven in these verses. Perhaps this does not include the fallen angels, who are wicked and more likely to engage in such a perversion as mating with humans.

Another view states that the "sons of God" were Seth's godly descendents and the "daughters of men" were the ungodly line of Cain, claiming that the idea of a godly line was already established. They would say that election and sonship by God were understood by this time, and that the Old Testament mentions it frequently; Ex. 4:22, Deut. 14:1, Hos. 1:10, and Isa. 43:6. Throughout the Pentateuch believers were warned not to marry unbelievers. Chapter four of *Genesis* goes over the wicked genealogy of Cain, and chapter five the godly line of Seth. So the opening verses of chapter six can quite easily fit this view.

In his commentary on *Genesis* Wenham states, "It is argued that only an interpretation which identifies the "sons of God" with men as opposed to angels can explain why men are judged [worldwide flood that followed] for the intermarriages that occurred" (Wenham 140). But this view does not deal with the technicality of how the expression "sons of God" is used. It is true that the concept of sonship is frequent in the Old Testament, but it is not used with the phrase "sons of God". Even if "sons of God" can imply a specific group, "daughters of men" cannot since every woman is a daughter of a man, so only half the problem is solved.

A third position is that the "sons of God" were dynastic rulers who married commoners, the "daughters of men". Many of the ancient Near East sources were in the tradition of referring to kings and such as deities or the offspring of deities, and some might claim that the biblical text is doing that in this passage. According to John Davis, "magistrates or administrators of justice are called *elohim* in Exodus 21:6, 22:8-9, and 28, and Psalms 82:1, 6" (Davis 113).

This position may seem valid, but it does have its difficulties. One is that Scripture never views rulers to be gods or the offspring of gods. There is no evidence that the writers of Scripture borrowed this phrase from other writers of their day. Though the identity of the "sons of God" and

"daughters of men" was probably known to the original recipients of *Genesis*, it has long been blurred. But why would such terminology be used to express something as common as kingship? As Wenham says, "The royal interpretation was introduced into Jewish exegesis about the middle of the second century A.D., partly, it seems, out of conviction that angels could not indulge in sexual intercourse" (Wenham 139-140).

There are some who see the "sons of God" and "daughters of men" as an account of normal humans before the fall, going about life in a normal way. Sailheimer wrote, "As a summary of the preceding chapter, this little path of narrative is a reminder that the sons and daughters of Adam had greatly increased in number, had married and continued to have children. The impression it gives is that of an interlude, a calm before the storm (Sailhamer 121). One Scripture that might be claimed to support this view is Matthew 24:38-39, which says that people were "eating, drinking, and marrying and being given in marriage, up to the day Noah entered the ark." Sailhamer also compares this brief mention of marriage to the mention of marriage right before the fall.

This view does not take into account the terminology of the text. Whoever the "sons of God" and "daughters of men" were, it is obvious that there was something was going on that was out of the ordinary and displeasing to God. But marriage is a God-ordained union, and it is illogical to claim that this passage is just a brief mention that people were marrying. As for seeing it as a summary, anyone who has read the previous chapters is quite aware that people were increasing and marrying, and to restate it is unnecessary.

The passage in *Genesis* does not necessarily say that the Nephilim were the offspring of these unions, it simply says that they were on the earth at the same time. The most frequent use of the word *nephal* means to fall, and so it is possible that the Nephilim were bandits and robbers who "fell on" or attacked people. When it says that they were "men of renown" this does not have to mean that they were renowned for any good virtue. These people were probably large and used their size and strength to create a reputation for themselves. They are also mentioned in Numbers 13:33, where they are referred to as giants and feared.

Amidst all of these possibilities one may be quite easily confused and left puzzled over the identity of these "sons of God" and "daughters of men". The original readers no doubt understood who the text was talking about, but so many centuries has left the modern reader with little success in deciphering who they were. So it would seem the answer is hidden within the knowledge of God, and mankind is left wondering.

~Leslie Kell

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The Identity of the “Sons of God” Genesis 6:1-4

Positions

1

Fallen Angels
 And Mortals

Explanation:

These “sons of God” are said to be fallen wicked angels who cohabitated with the daughters of men in an unnatural way.

Evidence:

1. View held by Philo, Josephus, Justin, Tertullian, and Ambrose.
2. The expression “sons of God” is used in the OT only for angels; Job 1:6, 2:1, 38:7
3. A similar phrase in the Psalms may also refer to angels; Ps. 29:1, 89:7.
4. II Peter 2:4-5 mentions the sin of the angels just before God’s punishment of the ancient world.
5. Jude 6, 7 identifies the sexual immorality of Sodom and Gomorrah with angels.

Problem:

1. The text does not mention angels.
2. The words “laqah” and “issa” which refer to marriage in the OT established by God. Christ said that angels cannot marry; Matt.22: 30, Mk. 12: 25.

2

Godly Line and Ungodly Line

Explanation:

The “sons of God” were Seth’s descendents and the “daughter of men” were descendents of Cain.

Evidence:

1. By this time the idea of a Godly line was already established.
2. The concept of election and sonship were common in OT; Ex.4: 22, Deut. 14:1, Isa. 43:6, Hos. 1:10.
3. Throughout the Pentateuch believers are warned not to marry unbelievers.

Problem:

1. It does not deal with how the phrase “sons of God” is technically used in the OT.
2. The idea of sonship is common in OT, but it is not found in relation to the phrase “sons of God.”
3. “Sons of God” can imply a certain group but “daughters of men” cannot.

3

Dynastic Rulers And Commoners

Explanation:

The “sons of God” were rulers from the Cainite line.

Evidence:

1. Administrators of justice have at times been called “elohim” in Ex. 21:6, 22: 8, 9, Ps. 82:1.
2. There is a parallelism between the Sumero- Babylonian traditions and biblical patterns.
3. In the ancient Near East kings were often referred to as deities or sons of deities.

Problem:

1. The Bible makes no mention of royal rulers from Cain’s line.
2. There is no reason for something as easily understood as kingship to be written about in such an indirect way.
3. Nowhere in Scripture are kings considered deities or sons of deities.

The Feasibility of Noah's Ark

The veracity of Noah's Ark has been heavily criticized as a result of insufficient studies on its feasibility. Some of the alleged problems that arise include the number of animals the Ark would have carried, the means by which Noah got the animals on the ark, how just eight people could care for thousands of animals, how such a small crew could deal with tons of manure on a daily basis, and how the koala, for example, which only eats fresh Eucalyptus leaves, could be maintained on the Ark for an entire year. The list of what seems to be impossibilities goes on and on. Skeptics have argued against the account of Noah's Ark and the global Flood for centuries, and modern anti-creationists are repeating the same arguments.

"Compromising evangelicals have uncritically accepted many of these anti-biblical assertions ('after all, so many scientists can't be wrong') and sought to 'save' the Flood account by trivializing it into a glorified river flood of the Tigris-Euphrates" (Woodmorappe, Answering the Critics). Many sincere believers, not knowing what to do with so-called scientific claims, have resorted to attributing the overcoming of these alleged difficulties to miraculous interventions. However, scholarly evaluation of the ark can bring one to realize that these problems can be dealt with technically, so that the impossibility of a "great ship that safely transported all the world's primeval inhabitants from the lost world of the antediluvians to the new world that emerged from the global deluge" (H. Morris, 291) becomes quite possible.

Many argue against the Ark's housing capacity. The Ark was not shaped like a ship designed to go somewhere; a rounded bottom would have capsized in such violent waters. It was more like a rectangular box, approximately one and a half football fields long and a bit taller than a three-story building. It did not need to go anywhere; it only needed to float. Also, all the animals in existence today would not have needed to be on the Ark. However, we need not go to the extreme as such compromising evangelicals as Hugh Ross by saying that only a few domesticated animals were on board, as Scripture does not limit the living cargo to domesticated animals. "The contents of the Ark were limited to all living and extinct land mammals, birds, and land reptiles...The Hebrew terminology in the Genesis account rules out invertebrates having been taken on the Ark. The same holds true for marine and amphibious vertebrates" (Woodmorappe, Noah's Ark, 3).

So what would have been on board the Ark? Terrestrial birds would have been on board, but many seabirds probably were not. Many types of seabirds spend less than 10% of their lives on land and thus can be considered marine creatures (Woodmorappe, Noah's Ark, 3). "Most if not all dinosaurs were present on the Ark, as they were clearly terrestrial creatures" (Woodmorappe, Noah's Ark, 4). It is interesting to note that although most land animals (vertebrates) can swim continuously for several hours to a few days, it is very unlikely that they could have survived the Flood waters. Many evidently survived many cycles of Flood waters advancing and retreating. As the waters buoyed them up, they swam while the waters deposited sediments beneath them. As the waters retreated, they left footprints in the sediments. This must have happened repeatedly as we have layers of footprints in the geologic column.

The more terrestrial amphibians were possibly on the Ark, but since there were not many of them and they were not very big, they would not have taken up much space. In Woodmorappe's calculations for Ark inventory, he "erred on the side of amphibious animals by including, on the Ark, many mammalian and reptilian genera that may have been or actually are aquatic or semi-aquatic. This was necessary because various members of otherwise-terrestrial vertebrate families are aquatic, and an unknown number of extinct genera may have been capable of prolonged life in water without necessarily bearing any skeletal features indicative of such capabilities" (Woodmorappe, Noah's Ark, 4).

We can include the number of known genera today in our calculations, but there is no way of knowing the numbers of unknown extinct animals. Woodmorappe, however, has plenty of room left over on the Ark outside of that accounted for in his studies. Also, he chooses the "kind" as equal to the genus instead of the family, so he places up to 8 times the actual number of animals on the Ark. This comes to nearly 16,000 animals on the Ark, based on known land animals (either as live animals or fossils), including the numbers of clean animals on board.

Many skeptics question how the large-sized animals, especially the large dinosaurs, could fit inside the Ark. However, the vast majority of the animals on the Ark were actually small. Whitcomb and Morris, in The Genesis Flood (1961), generously suggested the average animal on the Ark was the size of a sheep. Woodmorappe reports that, even with using adults for large animals, the median animal would have been the size of a small rat. His studies show that "only about 11% of the animals on the Ark were substantially larger than

sheep" (Woodmorappe, Noah's Ark, 13). The large-bodied animals would have been represented as juveniles on the Ark so that the large sauropod dinosaurs, for example, would not have had to fit on the Ark. Perhaps "a several hundred kg (or more) animal was a representative juvenile of a 10,000 – 100,000 kg sauropod dinosaur" (Woodmorappe, Noah's Ark, 16). This brings into question necessary floor space. It is key to remember that the Ark was not a floating zoo, but a floating shelter. They did not need room to roam around, but only temporary confinement for one year, with perhaps scheduled exercise time where necessary. "The closest modern analogues to the Ark are not the zoo but the laboratory animal situation and the intensive livestock unit, commonly known as the factory farm" (Woodmorappe, Noah's Ark, 16).

Now that we have gotten all these animals feasibly on board the Ark, how do we feed them for an entire year? Assuming that the food was naturally provided, Noah was commanded to take food aboard in great variety (Genesis 6:21). "A variety of foods tends to forestall nutritional disorder in animals. If the feedstuffs on the Ark average 80% dry by mass [grain-based foods], their total mass on the Ark was 2,500 tons. However, were the feedstuffs even drier, the total mass was correspondingly lower (e.g. 2,200 tons if the feedstuffs averaged 90% dry)" (Woodmorappe, Noah's Ark, 19). Most of the medium to large animals were herbivores, and would have wanted hay, which requires much storage space. "Merely 3-6 thousand cubic meters of volume, which is 6-12% of the interior Ark volume, sufficed for the 371-day supply of food for the 16,000 animals" (Woodmorappe, Noah's Ark, 20). There could also have been self-feeding troughs within reach of the penned animals. Woodmorappe also estimates the total water intake for the near 16,000 animals would have been 4.07ML (million liters). If this had to be taken on board (rather than caught as rain water which was a real possibility), it would have "comprised only 9.4% of total Ark volume, which was 43,169 cubic meters" (Woodmorappe, Noah's Ark, 20). In order to provide the water for drinking, they could have made properly-contoured vessels. "For instance, the ancient Romans provided water for pigeons in troughs. These were covered by boards with holes only big enough for the birds to put their heads in for drinking" (Woodmorappe, Noah's Ark, 21). Food could also have easily been preserved and meat dried. Also important is the fact that the diets of most captive animals do not have to closely resemble their natural ones. The koala has been known to survive on dried Eucalyptus leaves, and/or common foods sprayed with Eucalyptus oil. Many of the animals could have gone into hibernation, but Woodmorappe performed his calculations based on none undergoing any form of dormancy, and prolonged dormancy was actually unnecessary. (For information on live prey, fodder animals, preservation techniques, etc., see Woodmorappe's book).

It was such a small crew on board the Ark, how could they have taken care of so many animals on a daily basis? There are reasonable solutions. Rather than cleaning stalls one at a time, for instance, as a zoo would, the animal enclosures, made of bamboo for smaller animals and heavy wood for larger ones (netting to separate bird enclosures), on the Ark would not be. The enclosures would have sloped, self-cleaning floors, emptying into a manure gutter or pit. Animal waste from small animals has been known to accumulate over a long period of time in indoor animal enclosures without any problems. The large animals could be in group pens and would work the excreta through the slats or in individual stalls. The excreta could be dumped overboard, or destroyed by vermicomposting, or accumulated for long periods of time without notable problems (Woodmorappe, Noah's Ark, 27). It is also possible to design yearlong sanitary bedding with no excreta removal. Another possibility is that Noah utilized animals for labor. "It turns out that simple labor-saving techniques could have enabled eight people to care for 16,000 animals assuming the availability of only rustic tools, along with a 10-hour day, 6-day week, with time to spare" (Woodmorappe, Answering the Critics).

The Bible tells us that Noah was to gather all the animals, and God commandeered them to come into the Ark after Noah. It could be that Noah gathered animals in anticipation of the Flood and possessed a large managerie, "as did many other ancient personages" (Woodmorappe, Noah's Ark, 59). Then God forced them miraculously to leave their managerie enclosures and go into the Ark after Noah, including some wild ones as well. "The trip may have been difficult for Noah and his family, but it was possible, with God's help" (J. Morris). "The Scriptural teachings on the global Flood and the Ark are completely reasonable. The believer can hold full confidence in the integrity of the Word of God" (Woodmorappe, Answering the Critics).

~Suzanna Glorvigen

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Geological Effects of Noah's Flood

The Great Flood of Noah's day totally destroyed the beautiful pre-flood world. The Bible tells us that after Noah's family and all the animals were on board the ark, in "the same day were all the fountains of the great deep broken up and the windows of heaven were opened and the rain was upon the earth forty days and forty nights" (Genesis 7:11-12). These conditions prevailed for a hundred and fifty days. Although we cannot comprehend the total effects of the Flood, these bare facts enable us to discern its basic nature.

On day two of creation week God placed a tremendous amount of water above the atmosphere which was probably "in the form of invisible gaseous water vapor" (Morris 63). This layer of water vapor, referred to as the vapor canopy, would have surrounded the antediluvian earth, possibly providing the source of water which poured through the "windows of heaven" and rained upon the earth for forty days and forty nights. The fountains of the great deep bursting forth "must mean that great quantities of liquids, perhaps liquid rocks or magmas, as well as water (probably steam), had been confined under great pressure below the surface rock structure of the earth since the time of its formation and that this mass now burst forth through great fountains, probably both on the lands and under the seas" (Morris & Whitcomb 122). As the Flood began, earthquakes could have released these liquids, causing the land masses to sink and great walls of water to rush in from the ocean. Great volumes of lava and water would have erupted into the ocean and steam into the atmosphere. The resulting heat and dust particles could have then caused the vapor canopy to condense and begin to fall, resulting in a special, world-wide torrential rain pouring down onto the earth. "The steam rising into the atmosphere would have allowed the rain to pour down in this intense fashion for forty days and forty nights, and then continue for the next 110 days" (Morris 63).

The energy from the great walls of water, or tsunamis, would erode the land to a flat surface and then deposit sediments on top of these submerged land masses. "The convulsions of the earth during the flood would probably have caused the ocean basins themselves to rise, providing still more water which inundated the land. By the end of the first 40 days, probably the entire world had been covered by water" (Morris 64). It is important to realize that these geological phenomena did not occur in a single day. The Bible tells us that the fountains of the deep were not stopped until a period of five months had passed.

It is interesting that the power for volcanic eruptions is supplied by water! Superheated water is found in the underground liquid rock (magma). "If some crack develops to release pressure, the superheated water flashes into steam, generating colossal power – power to blow islands apart, power that dwarfs mankind's nuclear arsenal. About 2/3 of what comes out of the average volcano is water vapor, what geologists call 'juvenile water.' How much water could be released by volcanic processes? Most evolutionists believe all the earth's oceans were filled by outgassing of volcanic water!" (Parker 191). Because the vapor canopy could not have held enough water for a global flood, most of the Flood waters came from molten rock trapped beneath the earth's surface, i.e. more water from below than from above. "Truly this was a gigantic catastrophe, beside which the explosion of the largest hydrogen bomb, or of hundreds of such bombs, becomes insignificant!" (Morris & Whitcomb 242-243).

To imagine catastrophe on a Biblical scale, Dr. Parker says to think of volcanoes many times more powerful than Mount St. Helens, erupting all over the world at the same time. Parker also states that science *needs* catastrophe on that Biblical scale to explain many of the physical features of our earth, such as the Grand Canyon. The lower rock layers of Grand Canyon look like they could have been formed by slow processes of sedimentation as observed today, containing few to no fossils. These layers could have been formed in pre-Flood years, or in the early stages of the Flood. But then the Flood came! It looks as though, according to Parker, that as the volcanic fountains opened up in what is now the Grand Canyon area, the "colossally stupendous force" just pushed the pre-Flood or early Flood rock aside and tilted it up. Then the first Flood current came through with such tremendous force that it sheared off the tilted "Precambrian" rocks in virtually a straight line. These tilted and sheared rocks include hard and soft rock, which science tells us could not have formed a straight line slowly and gradually. The soft rock (called Hakatai Shale) would have broken off before new sediment would have been deposited, forming a wavy contact. Occasionally, some of this incredibly hard tilted rock (called Shinumo Quartzite) stuck up into the first horizontal layer (Tapeat Sandstone) and broke off into huge boulders by the force of the Flood, and was carried miles away before being deposited! "Even the Colorado River today, a classic example of strength and power, is unable to move lesser boulders downstream from the mouths of its side canyons" (Parker 195).

Once the Flood was under way, it deposited rock layers deep and wide and full of fossils with a "layer-cake" effect that we see floods produce today, but on a scale far greater than anything history has ever recorded,

aside from Noah and his family. We do get an idea of the kind of geological processes involved from the study of “underwater landslides” called turbidity currents.

In 1929, an earthquake loosened sediment lying on the ocean floor off Newfoundland near the continental slope. The loosened sediment roared down the slope at freeway speeds, up to 60 miles or 100 kilometers per hour! How do we know? The dense, muddy slurry flowing along the bottom severed transatlantic telephone cables one after the other, so the time of travel could be calculated from the time telephone service stopped on each line. The roaring sediment spread out over the deep ocean’s abyssal plain, covering an area of hundreds of square miles (kilometers) in a matter of hours!” (Parker 195).

The layers of the Grand Canyon were formed under water, but at the end of the Flood the Bible tells us that “the mountains rose up and the valleys sank down” (Ps. 104). This would explain why the North Rim of the Canyon is now over 8000 feet (over 2500 meters) above sea level. So what cut the Canyon itself? The Colorado River did not do it (evolutionists now agree that the River did not slowly cut the Canyon over 60 million years). It looks as though a giant “fossil lake” that once covered parts of Arizona, Colorado, and Utah, and which seems to have had no renewable source, was leftover Flood water trapped as the mountains rose and the valleys sank. Then the dam broke!

Earthquake fault lines crisscross the Grand Canyon area, so a rift or fault of some kind may have torn a breach in the dam. The water would have rushed through the crack, cutting the features of the Canyon through the not-yet hardened rock layers very quickly. “The Colorado River (which is not even able to move the boulders at the mouths of its side canyons) is just a modest trickle caught in the twists and turns where the dam was breached. The Canyon came first; the River came second” (Parker 204).

As land masses shifted up, the unhardened, soft sedimentary rock would have been bent rather than broken. Geologists call this deformation “folding,” and we can see examples of this geological feature on massive scales today.



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“The high mountain ranges of the world – including the Himalayas, the Alps, the Andes, and the Rockies – experienced most of the uplift to their present elevations in what amounts to a blink of the eye, relative to the standard geological time scale. These mountain ranges have all undergone several kilometers of vertical uplift” (Baumgardner). This supposedly occurred some five million years ago, according to uniformitarian thought; however, because there is evidence indicating that the terrain where these mountains now exist was nearly flat and near sea level when the uplift began, uniformitarian thinking is presented with a problem. The driving forces responsible for mountain building today are operating at very slow rates. The Biblical record has a credible explanation for the huge difference in rates of mountain building. “Since nearly all of the great mountain areas of the world have been found to have fossils from these times near their summits, there is no conclusion possible other than the mountains (and therefore the continents of which they form the backbones) have all been uplifted essentially simultaneously and quite recently. Surely this fact accords well with the Biblical statements” (Morris & Whitcomb 128). So the catastrophic processes unleashed in the Flood not only deposited thousands of feet of fossil-bearing sediments on the continents and moved North and South America some 3000 miles westward relative to Europe and Africa, but also increased the thickness of the buoyant crustal rock in the felts where high mountains now exist (Baumgardner). When the forces of the Flood stopped, the area with the thickened crust promptly moved toward a state of what is called isostatic equilibrium, resulting in many thousands of feet of vertical uplift of the surface.

The Flood evidently involved massive tectonic transformation of the earth’s surface. There is much evidence which demonstrates that today’s igneous ocean floor (rock formed by cooling from an original molten condition) was formed “by seafloor spreading since roughly mid-way through the Flood.” It seems that this could indicate that the continents split apart at the end of the Flood, with parts of sedimentary layers on either side of

the enlarging ocean. As the continents uplifted and shifted, mountain ranges would form as they exist today by folding (Alps, Appalachians, Himalayas, and Rockies), becoming domed (Black Hills of South Dakota), or creating fault blocks (Grand Teton Mountains in Wyoming).



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The Himalayans look as if they were formed by India colliding into the mainland, which is very likely according to creation scientists. “Calculations performed over the past decade show that the pattern of flow generated by subducting seafloor around a Pangean-like supercontinent similar to the one we believe existed prior to and again during the Flood, pulls the continental blocks apart in a manner similar to that indicated by the earth’s present day seafloor record” (Baumgardner).

Creation scientists believe that our own Stone Mountain bulged up during the Flood, formed from molten rock. “Huge granite blocks bulge up [from apparent granitic bulk of the continents], forming the central mass of many mountains” (Morris 10). Stone Mountain is called a monadnock, named after Mt. Monadnock in New Hampshire. A monadnock is an old mountain range which has completely eroded with only a few remnants still standing (Morris 27). Other examples of dramatic geological features caused by water erosion are the mesas and buttes found in the western United States. These formations were left standing after the ground around them was eroded away.



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At the end of the 150 days, the waters began to run off the continents (as the mountains were uplifted) into the deepened and widened ocean basins, scouring out canyons and easily eroding the still-soft sediments along the way. There is enough water on planet Earth to cover the entire globe. “If the earth were a completely smooth sphere with no oceans and no mountains, the water would stand at a depth of about 8,500 feet (2,591 meters). Today most of the water is in the oceans which still cover over two-thirds of the globe” (Morris 65). Noah’s Flood did not have to cover the highest mountains we have today, because they would not have existed before the Flood. Dr. John Morris suggests the pre-Flood world consisted of rolling hills with tremendous amounts of water trapped in underground reservoirs.

Once the year of the Flood was over and Noah’s family and the animals started their new life, the earth was very different. “The centuries to follow would be marked by intense storms, continental earthquakes and volcanoes, perhaps meteorite impacts, etc.” (Morris 66). It probably took several hundred years for it to settle down to the equilibrium we enjoy in the present. We can observe the geologic features of the earth today, and the fossil record on which we stand, and be ever reminded that no one could have survived the awesome destruction of the world that these incredible formations reflect. If Christ could save Noah from the Flood, He can save me from death, too, and I can know I can look to Him to raise me to new life.

~Suzanna Glorvigen

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The Vapor Canopy

There were two main sources of water for the Genesis Flood, the “floodgates of the sky”, or the waters above, and the “fountains of the great deep,” or the waters below. The phrase “floodgates of the sky,” or the “windows of heaven” (KJV), has been said to have been borrowed by Moses from the mythology of the ancient world, where it was believed that there were “literal stonebuilt reservoirs with its sluices” in the sky, through which normal rain came. This would detract from the relentless nature of this rain. Joseph Dillow explains that, rather, Moses was using a kind of comparison called a hypocaustasis, which is an implied comparison. “Moses chose a hypocaustasis [i.e. “the windows of heaven were opened”] instead of a metaphor [e.g. “This downpour is the opening of the windows of heaven.”] or simile [e.g. “This downpour is as if the windows of heaven were opened.”] because he was trying to arouse the emotions and excite the mind of his readers to the greatest extent. It is just like the wife who says, ‘You beast’ (hypocaustasis) instead of ‘You are like a beast’ (simile). She is trying to inject more emotion into the figure. Likewise, Moses is calling our attention to the violence of this rainstorm. It just was not a gentle Sunday afternoon drizzle.” (Dillow 67) Furthermore, Moses used the word *geshem* translated “rain,” which is distinct from other uses of rain by its meaning of a “pouring rain.” So this was not a gentle rain; this was a torrential downpour.

This extensive amount of rainwater, enough to keep up a forty-day-and-night rainstorm, is not possible today. The most water vapor that can be held in the atmosphere today is two inches, which would be depleted in a matter of hours in such a catastrophe. There is a theory which many creation scientists use as a possible model for explaining the “waters above”. This theory is called the vapor canopy theory, and it suggests that the rain could have come from a blanket of water vapor above the atmosphere. This vapor canopy would have been put in place on day two of creation week when God created the atmosphere and separated the waters below from the waters above. The waters above the atmosphere would have been in the form of a transparent layer of water vapor (“Gen. 1:14-19 indicates that the stars could be seen” (ICR, Module X)) which stayed in place until the Great Flood of Noah’s day, when extreme conditions would have caused it to condense and fall to the earth.

Such a canopy would have provided a greenhouse effect over all the earth, serving as a thermal blanket. “This correlates, of course, with the evidence of a global warm climate in that age, even in the higher latitudes.” (Morris & Morris, 309) “Palm tree fossils have been found in Alaska, and coal in Antarctica. Fossils of reptiles that cannot live in a cold climate have been found in today’s polar regions.” (ICR, Module X) The canopy would have also shielded the earth from powerful and harmful radiations, thus possibly contributing to human longevity in the primeval world.

“The combination of warm temperatures and adequate moisture everywhere would be conducive to lush vegetation all over the world, with no barren desert or ice caps. The exceptionally large fossils of vegetation and creatures found around the world support this. For example, giant dragonflies with wingspans of 20-30 inches, giant turtles, bears, camels, birds, tigers, dinosaurs, and fossil ferns 3 & 4 times the size of today.” (ICR, Module X) Furthermore, there was a higher atmospheric pressure due to having 50% more oxygen than now, “according to an analysis of microscopic air bubbles trapped in fossilized tree resin.” (Morris & Morris 308) This is speculative, but a richer, heavier atmosphere would result from a vapor canopy, and would explain how the flying reptiles, like the pterosaurs, and their wing spans of up to 11 meters, could have stayed airborne.

There are some problems with the vapor canopy theory. For instance, could it have contained enough vapor to contribute significantly to the Flood, and at the same time not be so thick that the earth would become unlivable? “Any canopy which contained more than about 20 inches of water produced such a strong greenhouse effect that surface temperatures became unsuitable for life.” (Vardiman 16) Also, studies have shown that if the vapor canopy existed, it only contributed a small portion of water to the Deluge. “On the other hand, even 20 inches of water in a canopy would have caused major changes to the earth’s climate.” (Vardiman 19) Another objection to the canopy has been that the additional water vapor above the atmosphere would increase the barometric pressure to levels which would be lethal to human life. However, according to Dr. Henry Morris, “there is indeed much evidence that so-called hyperbaric pressures would be quite beneficial, rather than harmful.” (H. Morris 279) Therefore, Dr. Henry Morris suggests that the problems with the canopy could perhaps be overcome by a provision of an optimal amount of water vapor to produce the “very good” environment God had created.

God’s rainbow covenant also offers support of the canopy model. God promised never again to destroy the world by water, and there was no canopy left with which to do this. He “set [His] bow in the cloud...for a sign of a covenant.” This could very well have been the first time a rainbow appeared in the sky. “The original world was created with such a remarkable climate control system that ‘the Lord God had not caused it to rain upon the earth’ (Gen. 2:5), and there is no suggestion that this regime changed at the time of the Curse (Gen. 3:17-20) or, indeed, until the time of the Flood.” (H. Morris 280) So how would the earth have been watered? Dr. Morris explains, “The

best explanation for such a state of affairs is the antediluvian canopy which, by maintaining uniform global temperatures, would inhibit the establishment of an atmospheric circulation to bring ocean water to the land as rain. Each day/night cycle would cause a daily evaporation of local waters, with their reprecipitation at night as dew, ground fog, or mist (Gen. 2:6 speaks of 'a mist from the earth' that 'watered the whole face of the ground').” (H. Morris 280-281) If there was no rain on the earth prior to Noah’s Flood, then neither would there have been rainbows. Joseph Dillow provides details:

Charles Clough has observed that complete rainbows can form only when there are water droplets greater than 0.30 millimeters in the atmosphere. This droplet size approaches that of falling rain rather than cloud droplets. The optical phenomenon of the rainbow is thus intimately tied in with the existence of rain. If there are no droplets large enough to fall as rain, there will be no rainbow. Water droplets less than the size necessary to produce rain would be “mist,” so the connections between no rain, mist, and no rainbows prior to the Deluge mutually reinforce one another as the probable interpretations. (Dillow 94)

Another possible explanation for the “waters above” is put forth by Dr. Russell Humphreys. He believes that, because the Bible says that the sun, moon, and stars were placed *in* the expanse, then placing the waters above the expanse would mean placing them above interstellar space, billions of light-years away. Genesis 1:20, which says, “...and let birds fly above the earth in the open expanse of the heavens,” seems to be in favor of the canopy being above the atmosphere; however, Humphreys says that the Hebrew phraseology actually renders this verse as “let birds fly *on the face* of the expanse of the heavens.” He interprets the face of the expanse as the space just above the atmosphere. “Birds can fly up to altitudes of 25,000 feet, at which point they are above two-thirds of the atoms of the atmosphere. So most of the atmosphere is merely at the surface of the expanse. Therefore the expanse itself must be something much bigger – such as interstellar space.” (Humphreys 61)

Humphreys also suggests that Ps. 148:5-6 implies that “the waters that are above the heavens” described in Ps. 148:4 will endure “forever and ever,” so that they could not have collapsed at the time of Noah’s Flood. According to Humphreys, when the floodgates of the sky were closed in order to stop the waters of the Flood, it did not collapse all the water, but there was some left. “Notice the account doesn’t say the waters from above stopped themselves because there were none left to collapse. Instead it implies there were still some waters available, and that they had to be stopped by closing the floodgates of the sky (literally ‘the windows of the heavens’). In line with this, Malachi 3:10 implies that the ‘windows of the heavens,’ whatever they are, still exist.” (Humphreys 62)

Finally, Humphreys explains that a vapor canopy above the atmosphere is not necessary to have “a ‘greenhouse’ effect to make the warm, uniform pre-flood climate indicated by the fossils;...and a shielding of cosmic rays to reduce carbon 14 in the pre-flood world, thus explaining ‘old’ radiocarbon dates.” (Humphreys 62) He says, instead, the pre-Flood world could have contained much more carbon dioxide than today, which would have produced “a strong greenhouse effect, a warm climate, and as a bonus, stimulate plant growth to produce the large amount of plant life we find in the fossils.” Also, Humphreys says there is evidence that suggests the antediluvian earth’s magnetic field was at least ten times greater than now. “That would enable the geomagnetic field to be a very effective shield for cosmic rays, thus greatly reducing the production of carbon 14, making the pre-flood world a healthier place, and further explaining post-flood radiocarbon dates. Thus we have alternative scientific explanations for the main things the canopy model was supposed to explain.” (Humphreys 63)

Studies are still being done on the vapor canopy, and as new information is discovered, creation scientists will use it to determine what model (one of these or a new, different one) best fits the Biblical account of the antediluvian world. Whatever the case, we know that “to accomplish the earth’s cleansing and purification, God chose the very element out of which the earth had been ‘standing’ and by which its very life was sustained. By this same water, the world of the antediluvians was overflowed and perished.” (H. Morris 282) And as these waters were literally “poured forth from the windows of heaven by a wrathful God,” we see that “this tremendous baptism in water was not only a baptism unto death but also a baptism unto life, delivering those who were in the ark from the filth and corruption of the antediluvians that would otherwise have engulfed them.” (H. Morris 284) Likewise for us, “when the blood and water were poured out at the base of the cross, there was somehow released a ‘well of water springing up into everlasting life’ (Jn. 4:14).” (H. Morris 285)

~Suzanna Glorvigen

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Geologist Steven A. Austin (1993) believes that the May 18, 1980 eruption of Mount St. Helens was one of the most significant geologic events of the 20th century. What is it that is so significant about the event? It is not simply the awesome power of the initial steam blast which released the energy equivalent of 20 million tons of TNT or the subsequent nine-hour eruption, although these were certainly impressive. The answer lies in the aftereffects. Austin (1993) refers to Mount St. Helens as a "miniature laboratory for catastrophism."

The eruption began with a 5.1 Richter magnitude earthquake directly under the summit of the volcano, which triggered an explosion and a landslide causing the mountain to lose 1300 feet of summit elevation. It set off mudflows that in some places were 30 feet deep. 150 square miles of forest were leveled in six minutes, and in nearby Spirit Lake over 850 feet of water was displaced in a giant wave. Steam pits were formed where ice was buried. Each of these happenings along with later, smaller eruptions was responsible for substantive geological changes. What is significant about these changes is the challenge they present to traditional thinking about geological events.

Layered Deposits

Consider the stratification of layers in sediment deposits, in other words, a land formation made up of accumulated layers of material. The traditional thinking is that its creation would have been a slow and gradual process. Austin (1993) states that he would have expected to find homogenous deposits after the volcanic eruption. Instead, layered deposits were formed, and in a matter of minutes and/or hours.

One twenty-five foot thick deposit containing thousands of layers was formed in less than one day. Ken Ham of Answers in Genesis (2000) says that he was taught to assume layers like this were laid down at the rate of perhaps one or two a year. Mount St. Helens shows us that it can be otherwise. Although layered deposits can be formed over a more gradual period of time than they were here, they can also be formed quite rapidly. It is evolutionary thinking that requires thousands and thousands of years.

Rapid Erosion

Rapid erosion has also been observed at Mount St. Helens. The eruption itself caused erosion from numerous sources including landslides, ash flows and mud flows. Much of the deposited debris was highly susceptible to subsequent erosion. Water erosion both from flooding and channeled water occurred. Thus a variety of rapidly occurring erosion events could be studied in one area.

One item of note is the rills and gullies formed on the edges of pits that were created when steam escaped from buried ice. Most of the rills and gullies were formed in a five day period and resemble the branch-like patterns found in badlands topography, which geologists have usually assumed required many hundreds or even thousands of years to form (Austin, Rapid Erosion 1984). Mudflows were responsible for the formation in one day of a canyon about 1/40th the size of the Grand Canyon. Austin (1993) says this provides us with an example of a "canyon causing the stream (by catching runoff), not the stream causing the canyon." Again, we see that what was thought to be a gradual process could be accomplished rapidly through catastrophe.

Floating Log Mats

When the landslide and the water from Spirit Lake leveled the surrounding forests, an enormous mat of floating logs was created. One of the reasons these logs are of interest is that a number of them were observed to be floating upright, root end down. As they become waterlogged, they sank to the bottom. Austin (1986) speculated that "these trees, if buried in sediment, would appear to have been a forest which grew in place over hundreds of years, which is the standard geological interpretation for the upright petrified 'forests' at Yellowstone National Park."

Further exploration of the lake, including sonar surveys and scuba expeditions, showed that these uprooted logs were indeed buried in the sediment at different levels. They could give the appearance of having been

multiple forests formed over long periods of time. Thus we have yet another example that calls into question conventional interpretations of geological events.

The floating log mats are of significance for a second reason. Austin (1993) says that he had been contemplating the theory that coal could originate from floating log mats. Mount St. Helens provided him with a real life scenario of floating log mats. As bark from the logs was rubbed off, it fell to the bottom of Spirit Lake and a thick layer of peat was formed. This may very well be the first step of coal formation.

Austin (1986) states "the Spirit Lake peat resembles, both compositionally and texturally, certain coal beds of the eastern United States, which also are dominated by tree bark and appear to have accumulated beneath floating log mats." Coal is thought to be formed from the accumulation of vegetable material which is then subjected to burial. There are various theories as to how this is accomplished, but elevated temperatures are considered of importance. According to Austin (1986), "because the accumulation of peat in swamps is a slow process, geologists have supposed that coal beds required about one thousand years to form each inch of coal." However, at Spirit Lake peat layers were accumulated much more rapidly. This would seem to indicate that though the formation of coal from these layers of peat would require burial and heat, it would not require thousands and thousands of years.

Catastrophism

One clear lesson from Mount St. Helens is that a number of geological processes that were thought to require thousands of years can be accomplished quite rapidly by a catastrophic event. The eruption of Mount St. Helens is relatively small on the scale of catastrophes, particularly in comparison with the unparalleled catastrophe of the global flood of Noah's day. The aftereffects of the eruption cause us to question the standard explanations given for the existence of landforms like the badlands and the Grand Canyon. It helps us to picture the magnitude and type of geological changes brought about by the Flood.

Mount St. Helens gives us cause to consider a number of questions and theories concerning the Flood. Could significant volcanic activity have been a part of the Flood? Could the Flood be responsible for the formation of today's mountain ranges? Could it be responsible for triggering an Ice Age? Could it be responsible for the sizeable coal deposits in the central and eastern United States? If the continents were indeed connected in a single landmass at one time, could the Flood have been responsible for their break-up? We do not know all of the answers to these and other questions. However, taking into account the reliability of God's Word, we do know that it should be expected that the Flood would be the most viable option for explaining a number of the features of our world.

Mount St. Helens also causes us to consider its Maker. God not only created the volcano, but He uses it and other catastrophes, including the Flood, to accomplish His purposes, whether to bring judgment on sin, to call men to repent, to display His power, or even to provide an object lesson on the reliability of His Word. "For the LORD is the great God, the great King above all gods. In his hand are the depths of the earth, and the mountain peaks belong to him. The sea is his, for he made it, and his hands formed the dry land. Come let us bow down in worship, let us kneel before the LORD our Maker." (Psalm 95:3-6)

~Kari Pizzini

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The Post-Flood Ice Age

According to the scientific authorities of our day, the earth has had four ice ages where continents have been covered by glaciers (continental glaciations) and three in-between stages (interglacial interludes) over the past one-and-one-half million years (called the Pleistocene epoch). Earth is currently in an interglacial interlude, according to these same scientific authorities. These claims have caused many creationists to either lose confidence in the first eleven chapters of Genesis, or to cling to their faith in the Bible by denying any ice age ever took place. However, the Biblical record in no way contradicts the evidence found for an ice age, but strongly supports it. Many creationists believe there was one Ice Age which occurred at the end of Noah's Flood and lasted several centuries.

There is abundant evidence found in the Northern Hemisphere that glaciations occurred in the past. Deposits that look like debris caused by glaciers "cover much of Canada and the northern United States, northwestern Eurasia, Greenland, and Antarctica." (Sarfati, p. 6) "This debris contains rocks of all sizes, chaotically mixed in a finer-grained matrix... Hard rock surfaces are polished, scratched, and grooved. Rock protuberances have one side smoothed and with parallel scratches, while the opposing side has a plucked or sheared surface... These landforms indicate the passage of a deformable mass that was able to scratch and cut hard rock." (Oard, An Ice Age Caused By..., p. 1)

How could these huge ice sheets have been formed? What type of climate would be necessary to produce an ice age? There are two main requirements. First, there would need to be cooler summers. For instance, Siberia has extremely cold winters today, averaging far below zero, but there are no glaciers. The winter snow must survive the summer, and Siberia's summers are too warm. Secondly, there must be greater snowfall in the winter. Even if the summers are cooler, inadequate winter snow accumulation will not survive. So the two main requirements for an ice age are greater snowfall and cooler summers than today.

Michael Oard, a creation scientist now retired after 30 years with the National Weather Service and 6 years as a research meteorologist at the University of Washington, has shown extensively how the Genesis Flood fulfills the requirements for an ice age. At the end of the Flood, according to Oard, volcanic dust and aerosol trapped in the stratosphere would reflect sunlight back into space, which would cause cooler summers over large continental areas especially in the mid and high latitudes. This would fulfill the requirement of cooler summers. In order to fulfill the greater snowfall requirement, there must be a lot of evaporation. When the fountains of the deep broke open, the volcanism and underground springs would have spilled directly into the oceans and warmed them up. "The warmer the water, the more the evaporation, and it'd be at mid and high latitudes so it would evaporate a lot more water into the atmosphere for an ice age to occur." (Oard, The Mammoth & The Ice Age) "With the snow falling faster than it melted, ice sheets would have built up." (Sarfati, p. 8)

At the end of the Flood, these two mechanisms would have caused the Ice Age, and would persist for centuries based on Oard's estimate of the cooling time of the ocean. According to this estimate, glaciation reached its maximum 500 years after the Flood ended. During this period, the temperature in Siberia, for example, would have become steadily colder, the oceans increasingly cooler, ice formed, and the climate was drier. With cooler oceans, there would be less evaporation and less snowfall. At the 500-year mark, the climate would have reached its coldest point, colder than today, and there would have been a greater seasonal contrast. Then the seasonal temperatures would rebound, summers became warmer, and the ice sheets began to melt. "Based on energy balance over a snow cover," Oard estimates this time of deglaciation to be 100-200 years. Therefore, the total time for the Ice Age is around 700 years. (Oard, The Mammoth & The Ice Age). At the same time the Ice Age was occurring in higher latitudes, a Pluvial Age was occurring in lower latitudes. The Pluvial Age refers to "a rainy period in which the great deserts of the world were all well watered, many having towns and extensive agricultural works; and there were great lakes and deep-flowing rivers everywhere, including regions now arid and barren." (Morris & Morris, p. 311)

To learn more about the environment of the Ice Age, we can look at the animals that once lived on the continents affected. There were burrowing mammals and beavers which once lived in the Northern Hemisphere. One of the most fascinating mysteries is the woolly mammoth. This creature looked like a hairy elephant, with a hump on its head and shoulders, with 18-inch hair. Woolly mammoths are found from one end of the high Northern hemisphere to the other, including North America and Europe. However, they are mostly found in Siberia. The New Siberian Islands are full of woolly mammoth bones. 50,000 mammoth tusks have been found in Siberia, and the bones of five million mammoths have been found buried between the Yana and Kolyma rivers in Siberia, across a 600 mile stretch. Bones and tusks are found in permafrost and are well preserved. Several dozen frozen carcasses have been found, some of which still have only half-digested stomach content (including grass and buttercups).

Why would these animals want to live in Siberia? Today the winters are cold and dark. In the summer the top of the permafrost melts and has no place to go, so it creates a bog. This boggy land in the summer would not be an

easy place for elephants. What would they eat? There is no green vegetation until July, and there is lots of bog vegetation which is toxic to elephants. Woolly mammoths eat grass; they are grazers. Siberia had to have been different in the past.

The rapid mass extinction of the woolly mammoth over the entire Northern Hemisphere is a most fundamental mystery. Oard outlines the carcass puzzles as follows: 1) Half-decayed vegetation in stomach – should be digested or decayed. 2) Some standing upright in permafrost! 3) Five animals suffocated, based on coagulation of blood (three woolly mammoths and two woolly rhinos). 4) Broken bones – broken forearm, pelvis, and 5) Has to be entombed rapidly in permafrost or it decays, and tusks will also decay in a very short time.

There is evidence that they were not wiped out in Noah's Flood. For instance, they are found in surface sediments on top of the sedimentary rock layers of the Flood, and they are drawn on Ural Mountains cave walls and in Europe. There is also strong evidence against a quick freeze, such as 1) fly pupae are found in the bones and carcasses when dug up, which means they sat around for awhile before covered/frozen, showing partial decay, and 2) vegetation in stomach shows different seasons of death (quick freeze would have shown same death time). The digestive system of an elephant can explain the half-decayed vegetation found in the stomach – most of the digestion takes place after going through the stomach, which is just a holding place where only a little breakdown occurs.

So, what happened? From the two individuals of the elephant kind which left the ark, the mammoth genes got split off through natural selection, and would have multiplied slowly at first and then quite rapidly. (If doubling time is 10.24 years, there would have been 1.3 billion mammoths in 300 years. (Oard, *The Mammoth & the Ice Age*)) As the Ice Age builds, the sea level lowers because it is ocean water that ends up as ice. So as the sea level lowers, you wind up shallowing out that very shallow Bering land bridge, and the shelf off northern Siberia. That would allow the woolly mammoths and other animals, and perhaps man, to spread not only to Siberia, but down through Canada to the northern US, before the ice covered it. After the Flood, Siberia would not have been bitterly cold like today, and it was not a bog land in the summer. The warmer water (possibly ~70 degrees) of the Arctic and Pacific oceans would cause an onshore flow of warm air to Siberia, effecting a lot warmer climate there. It would have been a rich grassland in Siberia, and lowlands of Alaska and the Yukon. After 500 years at the peak of the Ice Age, it would have become colder, drier, and windier, and suddenly the mammoths went extinct at the end of the Ice Age.

In order to determine how the woolly mammoth died, we can look at the sediment in which they are found. They are found in dust storm deposits! "Like most of the Soviet Far East, large expanses of Alaska and the Yukon Territory were not glaciated during the Pleistocene. Because these areas were bounded on several sides by enormous glaciers and glacial outwash streams, today much of Beringia [Eastern Siberia, Alaska and the Yukon] is mantled with a thick deposit of eolian (wind blown) silt called loess..." (Dale Guthrie, *Frozen Fauna of the Mammoth Steppe*, 1990, p. 53). Why were there dust storms at the end of the Ice Age? Colder winters and colder oceans would mean less evaporation, so drier air. Also "a stronger north-south temperature difference causes stronger upper winds." (Oard, *The Mammoth & The Ice Age*). Uniformitarians cannot see it because they stretch out the time-scale for the deposited silt, so that the mammoth could not be entombed quickly enough without decaying. "Time is not a side issue, [but] helps to solve a number of mysteries in the recent past." (Oard, *The Mammoth & The Ice Age*)

In conclusion, it appears the mammoth carcasses (not the millions of mammoth bones) were overcome by massive dust storms (e.g. the Great Dust Bowl – Central Plains USA 1936), suffocated, broke bones while trying to escape, and then the permafrost came up later from underneath and built up until it entombed them. When/if the permafrost shifted, that would account for the broken pelvis in some that were found. The millions of bones found probably represented death from natural causes, and then were covered by dust storms. What about the high concentration of bones found on the New Siberian Islands? Oard believes a rapid sea-level rise (from ice-melt) at the end of the Ice Age would cause them to move from the continental shelf to higher ground, which is the New Siberian Islands. The sea came up around them, so they found themselves on an island with little food.

So many large mammals and birds went extinct at the end of the Ice Age due to dust storms, cold, drought, and probably fires. "Reasonable explanations for the many mammoth mysteries are provided by the post-Flood rapid Ice Age. This Ice Age is a climate consequence of Noah's Flood which supports the Bible and is against the 'present processes over millions of years' alternative hypothesis." (Oard, *The Mammoth and The Ice Age*)
~Suzanna Glorvigen

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Creation and Evangelism

In our study of the book of Genesis, we delight not only in finding that the theory of evolution can be refuted, but more so in seeing that God's Word is reliable and trustworthy. Our desire should be for others to see this as well. Creation evangelism is using creationism as a tool in sharing the gospel message. The story of creation and the events that follow in the early chapters of Genesis serve as effective preparation for the presentation of Jesus Christ as Savior. They do so because they establish foundational truths about who God is and about his relationship with man. They are also effective because these truths can be presented in highly interesting ways.

A world of order and design testifies to the fact that there is a creator. The Creator God described in Genesis is powerful, eternal, wise, holy and just. Reading the story of creation and the fall of man not only allows us to see what God is like, but it sets him in contrast to sinners in a fallen world. The fact that our world is designed for the benefit of mankind shows us that God is also compassionate and caring. From the beginning we see him extend grace to mankind. He offers Cain an opportunity to repent. He provides for Noah and his family. There is already hope of provision for us.

Once we establish that God is holy and righteous and that man has a sin problem, we can more naturally discuss Christ as a mediator and a redeemer and can better explain why he is able to help us. We know that when the apostle Paul traveled to an area he went first to the Jewish synagogues and from the Scriptures explained how Jesus was their promised Messiah. But, with Gentiles he sometimes used creation in his approach to the gospel. When Paul healed a man in Lystra, the people thought that he and Barnabas were gods. He responded by saying

"Men, why are you doing this? We too are only men, human like you. We are bringing you good news, telling you to turn from these worthless things to the living God, who made heaven and earth and sea and everything in them. In the past, he let all nations go their own way. Yet he has not left himself without testimony: He has shown kindness by giving you rain from heaven and crops in their seasons; he provides you with plenty of food and fills your hearts with joy." (Acts 14:15-17 NIV)

Paul does something similar in Athens. In Acts chapter 17 he sees an altar to an unknown god and then reveals this god as the true God who created the world. Paul first established foundational truths about God and his relationship to mankind, and then went on to tell of the death and resurrection of Christ.

The study of creationism shows the Bible to be historically and scientifically accurate. This may be the first step in leading people to faith in the Bible as God's Word. A creation approach to evangelism also has the advantage of appealing to all different ages and different types of people. Consider the almost universal attraction of young children to dinosaurs. And, even the brightest minds are challenged with topics like DNA or why distant stars can be seen in a young universe. According to Dr. John Morris (2004) in an article entitled "Can Children Benefit from Creation Thinking",

"Entry polls taken on universities often show that over 50% of incoming freshmen believe in some form of creation, even if they've never heard any creation facts before, but that number typically decreases throughout college and graduate school. And, even though a high number of practicing scientists believe in some form of creation, almost no university professors do."

It is clear that evolutionary thinking predominates in higher education. Perhaps using a creation approach to evangelism would be particularly effective with college students or even professors.

When setting out to use creation as a way to tell others about Christ, there are a couple of issues to keep in mind. The goal is not to simply refute evolution and win the debate. This is important to remember because there is no place for ugliness and unkindness. We should respect the intelligence of others, and be concerned with maintaining our integrity. It is best to guard against insistence or dogmatism when we are speaking of any issue that is not a direct teaching of Scripture. We can discuss some very interesting theories, but cannot always insist on their certainty.

Only reliable sources of information should be referenced. Any scientific arguments used should be current, and we should exercise caution when using material that may be beyond our understanding. Arguments that are unsubstantiated or doubtful should be avoided. For suggestions on this, the Answers in Genesis website has posted a list entitled "Arguments we think creationists should NOT use" ([Arguments](#) 2005). It is good to keep in mind that as interesting as the issues may be, we hope to use them to share the gospel message.

Evangelism through creation can be done in a variety of ways. With children, almost any contact with nature can lead to discussion about the God who made everything. This could be at a visit to a zoo or aquarium, after watching a nature video or even when talking about a cut that is healing. With adults, we might find ourselves in the midst of or initiate a conversation on moral absolutes. This gives the opportunity to discuss how standards come from a creator God. Churches can hold seminars or invite guest speakers that will deal with creation related topics and follow them with a gospel message. Ken Ham of Answers in Genesis suggests (2005) that pocket-sized copies of the New Testament given out to unbelievers should include the first eleven chapters of Genesis.

As individuals, we can share summary statements from our bible study, newsletters or internet articles with others. A creationist magazine, such as *Creation* put out by Answers in Genesis, can be purchased as a gift for others, or we can ask for permission to leave one in an office or waiting room. We can invite people to museums or nature centers and look for ways to begin conversations about creation. The topics that have interested us in relation to the study of origins probably will interest others as well.

"He is the image of the invisible God, the firstborn over all creation. For by him all things were created; things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together. And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross."
(Colossians 1:15-20 NIV)

~Kari Pizzini

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Advanced Technology in Ancient Times *Part II*

In Part I of this summary statement we saw that pre-Flood man had developed an advanced technology. Because of his high intellect, extreme longevity and one common language, mankind was able to accomplish much. The Flood totally wiped out and destroyed all of that technology, but it did not destroy its memory. When Noah and his family emerged from the Ark, they had to rebuild, but they did not have to reinvent or rediscover pre-Flood technology.

After the Flood, the population increased rapidly and there was again the emergence of a technically advanced civilization under the leadership of Nimrod. It was located in the area of Mesopotamia in the region where the Ark landed. We know it as the ancient Sumerian civilization. It was here at the Tower of Babel where man's one common language was confounded into many separate ones and he was forced to disperse out over the earth, carrying with him the knowledge of high technology. Dr. Donald Chittick, in The Puzzle of Ancient Man, states:

Upon dispersing from the Babel area, each language group sought to establish its own culture. However, the pagan religious system associated with astrology, along with many other ideas inherited from Babel, were carried along and in various ways incorporated into the developing culture of each dispersed group. Thus the use of astrological symbols, the construction of large edifices such as henges, pyramids, and observatories were associated with the new cultural centers being established at various locations around the globe. Research has established that these widely separated cultural center locations all appear to have begun at roughly the same time.

There is also the common observation of the sudden appearance of highly developed technology with no experimentation, learning, and development period. The reason for this sudden appearance of highly developed culture at various geographic locations is that the technical base utilized by these cultures was in fact developed at Babel before the dispersion. As each new culture became seeded in its own area, it had the potential to utilize and build upon a technological base it brought with it from Babel. In more recent times, a similar sequence of events occurred when settlers from Europe colonized North America. The settlers brought with them technologies from their homeland and then built upon that base in the New World.

The Scriptures thus provide an accurate account of early post-Flood history and an explanation of many archaeological puzzles relating to world-wide patterns of ancient high technology. (p. 127-128)

Let's look at some of these archaeological puzzles.

Pyramids



From website www.answersingenesis.org

When we think of ancient technology, pyramids come quickly to mind. We generally think of Egypt as the "birthplace" of pyramids. According to Dr. Chittick (p. 76), the original pyramids are in the Middle East (ancient Sumeria/Mesopotamia/Babel area). These edifices are known as "ziggurats". They were carefully constructed and engineered and were of high quality. There is evidence to indicate that they were used for religious purposes and were associated with astrology.

After the confusion at Babel, some people groups scattered to the area that would later be known as Egypt. They carried with them the pagan and counterfeit religion of Nimrod, as well as the knowledge of high technology. They immediately began to build pyramids. Secular archaeologists are mystified about the origin of the pyramids, some even going so far as to suggest they were built by aliens because even our modern technology can't explain how they were built. One reason for the apparent mystery is that the pyramids are technically sophisticated structures, of exceedingly high quality both mathematically and architecturally, yet there is no evidence of experimentation to learn how to build pyramids. Dr. Chittick quotes author Graham Hancock (Fingerprints of the Gods), "What is remarkable is that there are no traces of evolution from simple to sophisticated, and the same is true of mathematics, medicine, astronomy and architecture and of Egypt's amazingly rich and convoluted religio-mythological system..." (p. 79)

Those who have studied the pyramids also note that they were very precisely aligned with astronomical objects, just as the ziggurats were. Regarding the similarities between these edifices, Chittick states:

From the Biblical perspective, however, such evidence is not surprising because those who founded Egypt traced their roots to Babel and the kingdom of Nimrod. The founders would have retained from Babel much of its culture, including its technology. Thus there was no need to experiment and develop technology used for building pyramids. When Scripture is taken seriously, as giving an actual and true account of history, the puzzle of sudden origin of Egyptian pyramids vanishes. Archaeological reality is seen to be in agreement with the Bible. (p. 80)

Minoan Civilization

Other people groups scattered westward from Babel to the Mediterranean and established the Minoan civilization, which was also a civilization with a high technology. Surviving historical accounts and documents, along with recent investigations proving their reliability, have shown that the Minoans had access to electric batteries and sophisticated mechanical computers. (These were discussed in Part I of this summary statement). The Minoans also trace their roots back to Nimrod's kingdom. (Chittick, p. 80-83)

Stonehenge



From website www.answersingenesis.org

Still others scattered from Babel to the British Isles, where we find many henges, or large stones set in a circular arrangement with astronomical alignments and astrological usage. They are associated with the Druids and their religious rituals. Probably the most famous of these is Stonehenge. Chittick makes these observations:

These stones were not of local origin, but were quarried over seventy-five miles away and then moved into place. Some of the stones are also quite large, weighing in excess of an estimated one hundred tons! A stone that large will depress the ground upon which it is placed. Yet these stones were accurately placed so that they would be in exact astronomical alignment. In fact the alignment was so precise that it was not until 1962, by using a modern digital computer at Massachusetts Institute of Technology, that we discovered the exactness of the alignment and some of the purposes and uses of Stonehenge. Yet the builders of Stonehenge had somehow already calculated how much the earth would be depressed when a large stone was placed upon it, so that the massive stones, when put in place, would still be perfectly aligned astronomically. It is difficult to believe that the builders of Stonehenge were "primitive" people when they obviously possessed the technical skill required for Stonehenge. It is much more reasonable to believe that they utilized skills already possessed and developed earlier at Babel. (p. 83-84)

The Nazca

Evidence of high technology from the distant past is also observed in South, Central and North America. One interesting example of this is located in the Nazca Desert south of Lima, Peru. This desert is famous for the lines, geometric figures and drawings of animals sketched on its surface. Because of the lack of rain and wind, these designs and drawings have remained largely undisturbed.

The markings on the surface of the Nazca Desert include straight lines, large geometric figures, and outlines of various animals. They are of differing sizes and some are quite large. For example, a few of the straight lines run as much as five miles and are perfectly straight. In fact, the lines are as straight as our best modern methods of aerial surveying could make them. According to Dr. Chittick, "It is apparent that fairly sophisticated instrumentation was needed for their construction." (p. 103)

Furthermore, the only effective way of viewing these designs is from the air. Chittick states, "Early people were assumed to have been 'primitive' and so would not have possessed the technical capability for

accurate surveying techniques... 'Primitive' people were not supposed to have been capable of air travel either." (p. 104) More on air travel in a moment.

Many of the Nazca designs are perfectly aligned with astronomical objects. In fact, the figures in the desert were the Nazca version of the zodiac. In other words, the desert markings were used for astrological and religious purposes (sound familiar?).

Chittick points out that at ground level the designs are nothing more than furrows from 10 to 30 cm deep. "The fact that the designs in the Nazca Desert can only be viewed effectively from the air should at least suggest the possibility that the constructors of the Nazca designs may have possessed the capability for flight." (p. 106) Many years ago, Dr. Chittick "speculated that the Nazcas could have constructed hot air balloons to use in viewing the designs and perhaps even as an aid in constructing the designs." (p. 107)

New research has apparently justified Dr. Chittick's speculation. He states, "By examining Nazca artifacts it has been learned that the Nazcas wove a very high quality black cloth with a very fine weave. It appears that this finely woven black cloth was used for constructing hot air balloons." (p. 107) In addition, a demonstration flight was successfully made using principles and materials known to have been available to the ancient people of Nazca. (p. 108)

Other evidences of the possibility of early air travel also exist. One example is an object cast in pure gold that was found in a grave in Colombia, South America. It is now located in the Smithsonian Institution in Washington, D.C. It is estimated by the museum to be about 1000 years old and is described as a "stylized insect". However, because of several features, many scientists who have closely examined the object believe that it may be a model of an aircraft. Dr Chittick quotes author Charles Berlitz (Mysteries From Forgotten Worlds):

Dr. Sanderson who, as a biologist, was familiar with how insects or fish *should* look, became increasingly interested in the artifact which, while certainly resembling an airplane, also included its minor attributes while *not* including those of known fish, birds or insects. For example, (on) the edges of the delta-like wings there was something clearly resembling mechanical ailerons or elevators. (p. 109)



From website www.ancientx.com

Chittick goes on to discuss the accomplishments of the Incas, including pyramids, other enormous stone structures (also relating to astrology!), high quality canals for crop irrigation, etc. He also devotes time to the Mayans, who made "amazingly accurate astronomical measurements rivaling our best modern values." (p. 119) He continues, "In fact the Mayan calendar is more accurate than the one we currently use." (p. 120)



From website www.answersingenesis.org

Mayan Observatory in Chichen Itza
(Central America)

Dr. Chittick makes a very interesting observation:

Although the Mayans eventually came to believe that time was cyclical, they nevertheless calibrated their calendar with creation. The year zero on the Mayan calendar was the creation of the world. This fact has resulted

in a puzzle for those who hold that man ascended up from the animal over millions of years of time. It is now recognized that the Mayans kept the most accurate time the world has ever known. Yet the year zero on the Mayan calendar, the creation of the world, agrees with the Biblical time scale. It agrees, in fact, to within about fifty-six years of Ussher's famous chronology. It was 56 years shorter than the 4004 B.C. of Ussher. Reliable historical records from other cultures, although pagan and supposedly having no knowledge of Genesis also concur with the Genesis date of creation of about 4000 B.C. (p. 121-122)

So what happened to all this early high technology? Dr. Chittick explains, "Those who migrated away from Babel after the confusion of languages carried much of Babel's culture with them. Probably not all features or all aspects of the technology were re-established by each family or group in its new location. Even though the knowledge of the existence of the technology may have been present with each migrating group, all the skills and resources necessary for implementing it likely were not." (p. 77) He also notes "the first and earliest pyramids are the best. Later ones were inferior copies. Quality continued to decline until pyramids eventually were no longer built." (p. 79)

The primary reason these cultures declined has to do with the fact that they worshipped the sun, moon, planets and stars rather than the Creator. Chittick elaborates:

Worship of any but the true God always leads to cultural and moral degeneration. History confirms such a pattern and result over and over again. As Proverbs 14:34 states, "Righteousness exalteth a nation, but sin is a reproach to any people." Again we read, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Sin (rebellion against the Creator) leads to death. This is true for a culture as well as an individual. An example is the region where the ziggurats once were prominent. All that remains today are the findings of scientists, half-buried ruins, and the mounds of once-towering ziggurats, still rising above the silent, hot Iraqi desert. That once great culture with all of its surprisingly high technology is now dead. All that remains are ruins." (p. 76-77)

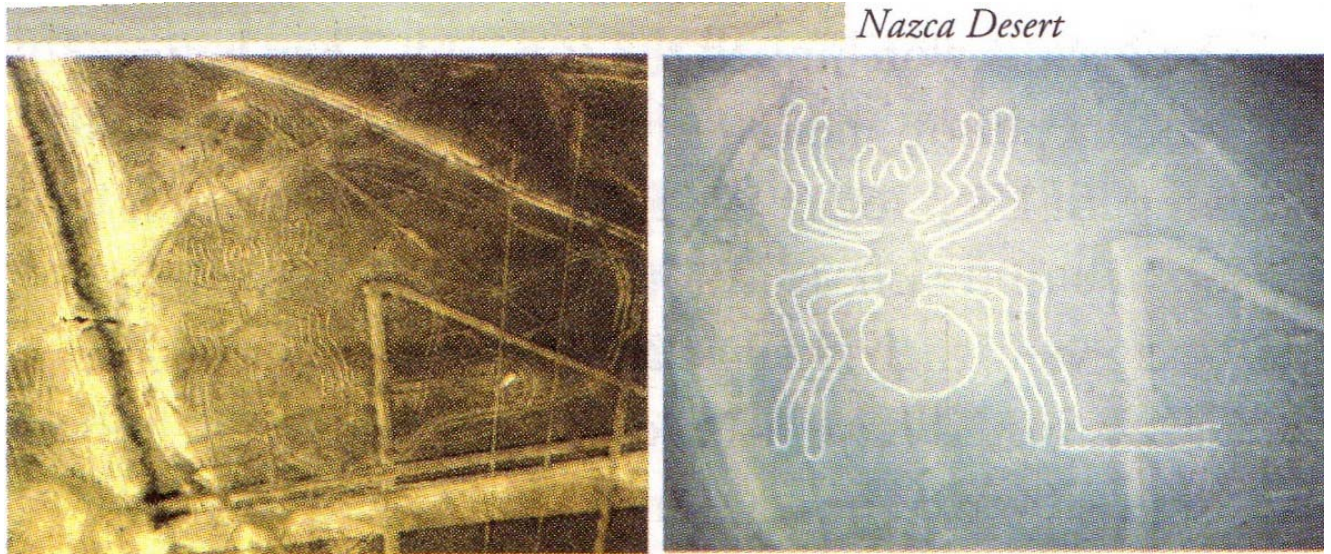
May our culture take note and fall on our faces before the God of creation.

~ Denise Geier

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Supplement to Summary Statement #20, "Advanced Technology in Ancient Times"



Spider Photo by Phil Burgi

Spider photo enhanced with white

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“Studies of the animal sketches in the Nazca Desert have revealed that they reflect the Nazca’s version of the zodiac.” (p. 105)

“The fact that the designs in the Nazca Desert can only be viewed effectively from the air should at least suggest the possibility that the constructors of the Nazca designs may have possessed the capability for flight.” (p. 106)

Many years ago, Dr. Chittick “speculated that the Nazcas could have constructed hot air balloons to use in viewing the designs and perhaps even as an aid in constructing the designs.” (p. 107)

New research has apparently justified Dr. Chittick’s speculation. He states, “By examining Nazca artifacts it has been learned that the Nazcas wove a very high quality black cloth with a very fine weave. It appears that this finely woven black cloth was used for constructing hot air balloons.” (p. 107)

From The Puzzle of Ancient Man by Donald E. Chittick, pp. 105-107.

Four Theories on the Days of Peleg

"Two sons were born to Eber; the name of the one was Peleg, for in his days the earth was divided; and his brother's name was Joktan." (Genesis 10:25 NAS)

Continental Separation

Although the theory that the continents separated to their present day positions from one super continent does have much support, there are difficulties in associating it with the Days of Peleg. A continental separation would be a large-scale catastrophic event significantly affecting life on earth. John Baumgardner proposes a catastrophic plate tectonics model for the history of earth which does begin with a super continent; however, it is associated with Noah's Flood and not with the days of Peleg. The events of Noah's flood would provide a viable mechanism for continental separation.

Language/Family Division

The traditional interpretation of this verse is that it refers to the division of people into language and family groups and from these groups into nations. This would have begun at the Tower of Babel. According to Dr. John Morris (2004), "comparing the lineage of Shem, which includes Peleg, to the lineage of Ham, which includes Nimrod, leader of the rebellion at Babel, we find it likely that Peleg was born soon after the dispersion (assuming the genealogies are complete)." Context may favor this view in that the Tower of Babel is the next major topic to be discussed in Genesis.

If this is the case and the genealogies are complete, the division of nations would have taken place in the fifth generation after the flood. Bill Cooper (1995, p. 178) in his research on the early post-flood history of Europe states that a study of the descent of early European kings provides striking confirmation of a fifth generation dispersion.

Mapping and Surveying

Another suggestion given for the meaning of this verse is that the post-flood world was mapped and surveyed extensively. The world would have changed drastically during the flood creating a need for such an endeavor. The ability to construct the Table of Nations in Genesis suggests knowledge of geography. Donald Chittick in *The Puzzle of Ancient Man* (1998, p. 64) tells us that

"Copies of very ancient maps such as the Piri Reis Map show that the ancients not only were aware of world geography, but that they accurately mapped it as well. For example, the entire coastline of Antarctica before the ice age was mapped including the location of the south geographic pole. Because the ice age began soon after the flood, the mapping must have been carried out very early during post-flood times. This is in agreement with the time when Peleg was alive according to genealogical records."

The word *pālag*, to split or divide, is used in Job 38:25 when the Lord speaks to Job, "Who **cuts** a channel for the torrents of rain, and a path for the thunderstorm . . . (NAS)" Here the creator is described as

marking a course or setting a boundary for the storm. This usage does fit with the mapping theory. Although Bill Cooper supports the language theory, in his book *After the Flood* (1995, p. 177) he tells us that the name Peleg corresponds in meaning to the Akkadian word for the dividing up of territory by boundaries and borders and to the Assyrian word for the dividing up of land in canals and irrigation systems.

However, Psalm 55:9 says "Confuse the wicked, O Lord, **confound** their speech, for I see violence and strife in the city. (NAS)." This seems to fit with the language division theory. The only other occurrences of this same word are in the Genesis passage being addressed, and in I Chronicles 1:19 which is a restatement of that passage.

Covered Land Bridges

Dr. John Morris (2004) provides us with one more possible explanation:

"One 'separator' did occur sometime after the dispersion. The Ice Age, which followed the flood, would have caused sea level to be an estimated 600 feet lower than today, since such a great volume of water was trapped as ice on the continents. Such a lowering of today's seas would reconnect the continents once again. The connected continents would have aided in both animal and human migration following both the flood and the dispersion, as commanded by God (Genesis 8:17; 1:4,8,9). Then the ending of the Ice Age and the melting of the ice sheets would cause sea level to rise, covering the land bridges and 'dividing' the continents after migration has occurred."

~Kari Pizzini

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Where Did the “Races” Come From?

*Red and Yellow, Black and White,
They are precious in His sight...*

In our study of Genesis, we've seen that God created Adam and Eve and that all mankind has descended from them. How then can we explain why there are so many races today?

The answer is that there is only one race – the human race. All human beings can intermarry and produce children regardless of “race” and are therefore members of the same biological species. (Chittick, 93) Differences in skin color, eye shape and other physical characteristics commonly associated with race represent only minor variations among the people groups. In their book One Blood, Ken Ham, Dr. Carl Wieland and Dr. Don Batten, creation scientists with “Answers In Genesis”, state:

Scientists have found that if one were to take any two people from anywhere in the world, the basic genetic differences between these two people would typically be around 0.2 percent – even if they came from the same people group. But these so-called “racial” characteristics that many think are major differences (skin color, eye shape, etc.) account for only 6 percent of this 0.2 percent variation, which amounts to a mere 0.012 percent difference genetically. In other words, the so-called “racial” differences are absolutely trivial. Overall, there is more variation *within* any group than there is *between* one group and another. (Ham, 54)

Before the advent of Darwinian evolution, most people, when talking about “races”, were referring to groups such as the “English race”, or the “Irish race”, etc. Ham and his co-authors point out that, “Darwinian evolution was (and still is) inherently a racist philosophy, teaching that different groups or ‘races’ of people evolved at different times and rates, so some groups are more like their ape-like ancestors than others. The Australian Aborigines, for instance, were considered to be the missing links between an ape-like ancestor and the rest of mankind.” (p. 51-52) Ham, et al, goes on to quote a leading evolutionary spokesperson, Stephen Jay Gould, who stated that, “Biological arguments for racism may have been common before 1850, but they increased by orders of magnitude following the acceptance of evolutionary theory.” (Ham, 52)

What do the Scriptures teach us about race? Dr. Henry Morris, in his commentary in The Defender's Study Bible (p. 1209) explains, “The concept of ‘race’ has no basis in Scripture; all men are descended from Adam, through Noah, and thus all are members of only one race – the human race.” In Acts 17:26 we read that God “hath made of one blood all nations of men for to dwell on all the face of the earth...” (KJV)

Dr. Donald Chittick, author of The Puzzle of Ancient Man, devotes a chapter to “The Origin of Races”. In this chapter he states:

While in the strict sense there is no such thing as race, either scientifically or Biblically, it is nevertheless true that people in certain ethnic or geographic regions possess a predominance of certain physical features. Examples are Caucasian round eyes, or slant eyes associated with Orientals, or dark skin color for those with African roots. What is the origin of these special features if all people started with Adam and Eve? During my seminars on creation, a frequently asked question from a largely Caucasian audience is, “Where did black people come from?” Of course the unspoken assumption behind the question is that Adam and Eve were white and therefore black color must have originated somewhere somehow subsequent to creation. Such an assumption has absolutely no basis in fact and is indeed contrary to what is known about heredity.

The name Adam means “ruddy” or “red” which implies an intermediate shade. Native American Indians have a skin color which is middle brown. Early white settlers spoke of Indians as having red skin color.

The truth is that all human beings are of the same color! Everyone has the same chemical coloring agent, and it is the chemical melanin. (Chittick, 94-95)

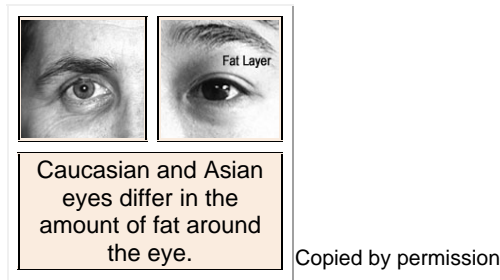
When questioned about the color of Adam and Eve, Dr. Chittick's wife once commented that they were “dust-colored”! (Chittick, 95)

Melanin is a dark brownish pigment found in special cells in our skin. If we have none, as do albinos, then our skin will be very white or pink. If we produce a small amount of melanin, then our skin will be European white. If our skin produces a lot of melanin, it will be a very deep black. In between these extremes are all shades of brown. Melanin is the only significant skin pigment, and the really important factor in determining skin color is the *amount* of melanin produced. We are not born with a genetically fixed amount of melanin, but rather with a genetically fixed *potential* to produce a certain amount of melanin, increasing in response to sunlight. (Ham, 59-60)

Melanin protects the skin against damage by ultraviolet radiation from the sun. Too little melanin in a sunny environment leads to sunburn and skin cancer. A lot of melanin in a cloudy or cool environment (which requires extra clothing and therefore, less skin exposure to the sun) results in vitamin D deficiency, and could lead to bone disorders such as rickets.

Ham, et al, shows that skin color is not the only area where we are the same, yet different:

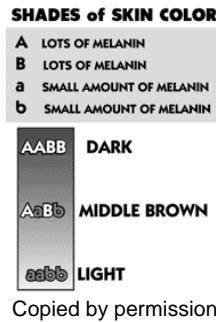
This situation is true not only for skin color. Generally, whatever feature we may look at, no people group has anything that is, in its essence, uniquely different from that possessed by another. For example, the Asian, or almond-shaped, eye gets its appearance simply by having an extra fold of fat. Both Asian and Caucasian eyes have fat – the latter simply have less of it. (Ham, 59-60)



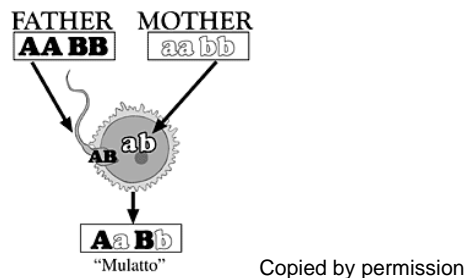
Before we discuss how the “racial” differences developed among various people groups, let’s take a brief look at some basic facts of heredity. Each of us carries information in our body that describes us in the same way that a blueprint describes a finished building. This information determines not only that we will be a human being, but also the color of our eyes, the shape of our nose, how tall we will be, and so on. All of this information is present when a sperm fertilizes an egg. It is contained in coded form in our DNA.

The word “gene” refers to a small part of the DNA “string” which codes for a particular characteristic or tells the body how to manufacture a particular protein or enzyme. Half of our genes come from our father (sperm) and the other half from our mother (egg). (Ham, 62-63)

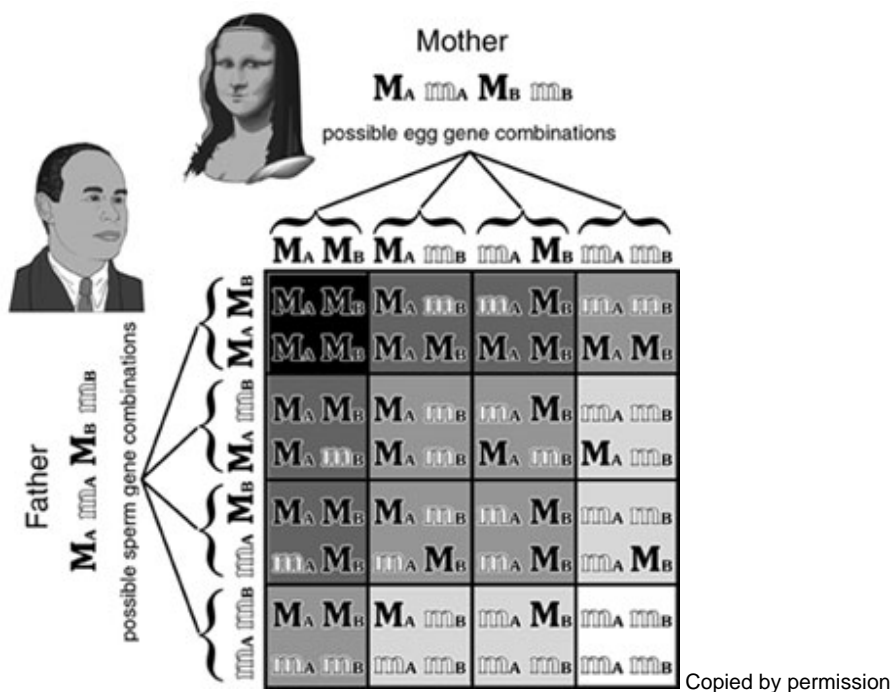
Ham, et al, takes one trait, skin color, and shows a variety of genetic possibilities for the next generation of offspring:



We know that skin “color” is governed by more than one gene. For simplicity, let’s assume there are only two, A and B, with the correspondingly “more silent” genes a and b. The small letters in this case will code for a small amount of melanin in the skin. So, a very dark group of people which, on intermarriage, kept producing only very dark offspring, would be AABB; the same situation for a very fair-skinned people would be aabb. The illustration below shows what combinations would result in a mulatto (the offspring of an AABB and aabb union).



What would happen, using the Punnett square, if two such mid-brown mulatto people were to marry (the shading of the squares roughly indicates the resultant skin color)?



[A Punnett square is a scientific tool for determining the probability of characteristics in offspring. It may be read in the same way you would read a multiplication table. In this table, the more capital M's, the darker the skin color. The more lower case m's, the lighter the skin color.]

Surprisingly, we find that an entire range of "colors", from very white to very black, can result in only *one generation*, beginning with this particular type of mid-brown parents.

Those children born with AABB, who are pure black (in the sense of consistently having no other types of offspring), have no genes for lightness at all. If they were to marry and migrate to a place where their offspring could not intermarry with people of lighter color, all their children would be black – a pure "black line" would result.

Those with aabb are white. If they marry other whites and migrate to a place where their offspring cannot marry darker people, a pure (in the same sense) "white line" will result – they have lost genes that give them the ability to be black, that is, to produce a large amount of melanin.

So you can see how it is easily possible, beginning with two middle-brown parents, to get not only all the "colors", but also people groups with stable coloring. But what about people groups that are permanently middle-brown, such as we have today? Again, this is easily explained. Those of aaBB or AAbb, if they no longer interact with others, will be able to produce only mid-brown colored offspring...

If these lines were to interbreed again with other such lines, the process would be reversed. In a short time, their descendants would show a whole range of "colors", often in the same family...

If all the humans on earth were to intermarry freely and then break into random groups that kept to themselves, a whole new set of combinations could emerge. It may be possible to have almond eyes with black skin, blue eyes with black, tightly curled hair, etc. (Ham, 64-67) [brackets mine]

As we have seen in the Book of Genesis, God created Adam and Eve, and we are all their descendants. There is even scientific evidence indicating that all human beings alive on earth today appear to be descended from one original woman. Scientists studying mitochondrial DNA made this significant discovery. Dr. Donald Chittick quotes a 1988 Newsweek article entitled "The Search for Adam and Eve":

Trained in molecular biology, they [scientists] looked at an international assortment of genes and picked up a trail of DNA that led them to a single woman from whom we are all descended. (Chittick, 163)

She has been called "Mitochondrial Eve". Later studies have led to scientific evidence of an "ancestral Adam" as well. (Chittick, 165) Dr. Chittick devotes several pages to this discussion, including timelines for these ancestral parents that must be quite uncomfortable for devout evolutionists. For further reading on this topic, I highly recommend pages 162-170 of The Puzzle of Ancient Man (available at www.creationcompass.com).

In tracing the history of “races”, Ham, et al, suggests that, “Noah and his family were probably mid-brown, with genes for both dark and light skin, because a medium skin ‘color’ would seem to be the most generally suitable (dark enough to protect against skin cancer, yet light enough to allow vitamin D production). As all the factors for skin ‘color’ were present in Adam and Eve, they would most likely have been mid-brown as well. In fact, most of the world’s population today is still mid-brown.” (Ham, 69)

There could have certainly been very dark and very light-skinned individuals, but because there was only one cultural group, they were free to marry people less dark or less light than themselves, ensuring that the average “color” stayed roughly the same. This “averaging out” would have been true of other characteristics, as well. (Ham, 69-70)

After God’s judgment at Babel, there would have been instantaneous language barriers. People groups would have tended to migrate away from each other because of this inability to communicate and the resulting distrust of those who didn’t speak the same language. People would have been likely to marry others within their own language group.

According to Ham, et al, “It is unlikely that each small group would carry the same broad range of skin ‘colors’ as the original, larger group. So one group might have more ‘dark’ genes on average, while another might have more ‘light’ genes. The same thing would happen to other characteristics: nose shape, eye shape, etc. And since they would interbreed only within their own language group, this tendency would no longer be averaged out as before.” (Ham, 71)

Environmental factors played a role as well. For example, if a group migrated from Babel to a cold area with little sunlight, the dark-skinned members would not be able to produce enough vitamin D, and thus would be less healthy and have fewer children. In time, the light-skinned members would predominate. If several groups went to such an area, and if one group carried few genes for lightness, the entire group could in time die out.

Conversely, fair-skinned people who migrated to very sunny regions could easily be affected by skin cancer, in which case dark-skinned people would more readily survive. Ham, et al, summarizes:

So we see that the pressure of the environment can (a) affect the balance of genes within a group, and (b) even eliminate entire groups. This is why we see, to a large extent, a fit of characteristics to their environment (e.g., Nordic people with pale skin, equatorial people with dark skin, etc.).

But this is not always so. An Inuit (Eskimo) has brown skin, yet lives where there is not much sun. Presumably they have a genetic makeup such as AA bb which would not be able to produce lighter skin. On the Other hand, native South Americans living on the equator do not have black skin. These examples show that natural selection does not create new information – if the genetic makeup of a group of people does not allow variation in “color” toward the desirable, natural selection cannot create such variation. (Ham, 72-73)

So what do we know about “races”? We know that we are all descendants of Adam and Eve, whom God created with a wonderful range of genetic possibilities for their offspring. We know that we are all members of the same race – the human race. We are made in the image of God, bearing His likeness. We would do well to concentrate on the race Paul describes in I Corinthians 9:24 –

*Do you not know that those who run in a race all run, but only one receives the prize?
Run in such a way that you may win.*

~ Denise Geier

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Dating Methods and the Age of the Earth

Most Christians today do not accept the idea of molecules-to-man evolution. The obvious design and order seen in the universe, especially the incredible detail in plants and animals, is undeniable. However, although most Bible-believing Christians claim that God created all things, they seem to struggle with when or how long it took Him to do so. Why the struggle? The scientific world claims that the earth is billions of years old based on the supposed record of the rocks and fossils. When it comes to determining the long age of the earth, they have, in essence, accepted as authoritative the results of radioisotope dating. A radioactive element (such as uranium) spontaneously emits atomic particles and energy from its nucleus, causing the element to decay, and the atom to become smaller. This different "form" of the same element is called an isotope. Radioisotope dating measures the decay rate of these unstable isotopes into increasingly more stable isotopes (smaller atoms).

Scripture teaches that God accomplished His creative work in six literal days. At the end of each creative day, Genesis 1 repeats the phrase, "there was evening and there was morning, the first [second, etc.] day" (Gen. 1:5,8,13,19,23,31). Many have tried to stretch these days to include long periods of time (Day-Age Theory) in an effort to accommodate the long ages that evolutionary history requires. However, as Charles Ryrie explains, "Evening and morning cannot be construed to mean an age, but only a day; everywhere in the Pentateuch the word "day" [Hebrew "yom"], when used (as here) with a numerical adjective, means a solar day" (Ryrie 4).

Exodus 20:11 tells us, "For in six days the Lord made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the Lord blessed the Sabbath Day and made it holy." God created in six days and rested on the seventh to give us an example of our work week. "A creation 'week' of six indefinite periods of time would hardly serve as a valid meaningful pattern for Israel's cycle of work and rest, as explained by God in the fourth commandment (Ex. 20:11;31:17)" (Whitcomb 30).

There are a variety of problems associated with determining when the "uniquely significant event" of Genesis 1:1 took place. Based on the genealogies in Genesis 5 and 11, the chronological data of the nation of Israel from the time of Abraham to the captivity in the historical books of the Old Testament, the chronology of the captivity and restoration from prophetic books (Isaiah, Jeremiah, and Daniel) and postcaptivity books (Ezra and Nehemiah), and allowing for missing generations, the Bible puts forth a relatively short chronology. "The best-known chronological system based on these Biblical data is that of Archbishop James Ussher (1581-1656), who computed the date of creation as 4004 B.C." (H. Morris 44). Even the early records of great civilizations only extend back as far as 3000 B.C. The gaps in the biblical genealogies "cannot be stretched sufficiently to accommodate modern evolutionary chronology, which places the origin of modern man at about 3,000,000 B.C., rather than 4000 B.C. At the outside, it would seem impossible to insert gaps totaling more than about five thousand years in these chapters without rendering the record irrelevant and absurd. Consequently, the Bible will not support a date for the creation of man earlier than about 10,000 B.C." (H. Morris 45).

So if the Bible testifies that the earth is young, what about dating methods which yield results on the order of billions of years? According to Dr. John Morris, geologist and president of the Institute for Creation Research, the first thing to understand about radioisotope dating is that all rocks cannot be tested by these methods (J. Morris 51). The only rocks that can be dated are igneous and metamorphic rocks, which were once extremely hot and then cooled into solid rock. For example, rocks called basalt, a type of solidified lava, are now very hard, but were once in a hot, liquid or semi-liquid condition (J. Morris 51).

On the other hand, "generally speaking, sedimentary rocks, such as limestone, sandstone, and shale, cannot be dated with radioisotope schemes" (J. Morris 51). Sedimentary rocks are made up of preexisting pieces of rock and materials which were eroded or dissolved by moving fluids and laid down as sediments elsewhere. These rocks are the fossil-bearing rocks, and are basically dated by the index fossils found nearby.

Carbon-14 dating is thought by many people to have dated the earth at billions of years old, when in actuality this technique is only good for up to a few thousand years, because Carbon-14 decays so rapidly. This method is only good for dating things that once were living (organic materials - those that contain carbon), such as plants (trees), bone, and fleshy parts, as opposed to inorganic rocks (those absent of carbon).

We will now look at the methods used for dating an igneous or metamorphic rock (those that can be dated using radioisotope dating). There are many, but we will use just one as an example. As Dr. John Morris explains, "The first radioisotope dating technique which was well studied and which has formed the basis for all of

the others, utilizes the fact that uranium -238, an unstable radioactive element, decays spontaneously into lead-206” (J. Morris 51). Because uranium changes into lead, uranium is called the “parent” material, and lead is called the “daughter” material. The rate at which uranium decays and eventually produces lead can be measured. Therefore, to date a rock, the scientist first determines the current amount of uranium-238 and lead-206 in the rock. Then, since the rate of decay is known, he then can try to figure out how long it took for this known amount of daughter lead to be produced from this amount of decaying parent uranium.

However, there are some critical assumptions that must be made in order to derive the true age of the rock. The first assumption is that the decay rate of uranium to lead has always been the same throughout the past. This assumption is reasonable, due to the fact that the rate has been measured for decades now and the rate has stayed essentially constant, but the second assumption is not. This second assumption is that nothing has happened to the parent or daughter concentrations throughout the past so that no loss or gain of uranium or lead has occurred. Where there is great precaution taken to secure an uncontaminated sample, many times if test results do not agree with previous answers, or with “any other estimate gained from the fossils or from stratigraphic analyses, the results from the test are thrown out, and a charge of ‘contamination’ is levied. But these are the specimens which have already been culled for any evidence of contamination” (J. Morris 53).

For example, Dr. Andrew Snelling, ICR Adjunct Professor in Geology, studied the published reports of dates and isotope ratios from a uranium deposit in Australia. He wrote in his conclusion:

Those pitchblende grains [a black mineral that is a principle ore of uranium] dated have always contained Pb [lead], both within their crystal lattices and as microscopic inclusions of galena [a gray mineral that is the main ore of lead], making it impossible to be sure that all the Pb was generated by radioisotope decay from U [uranium]. In addition, the pitchblende grains don't have uniform compositions so that “dating” of sub-sections of any grain would tend to yield widely divergent U/Pb ratios and therefore varying “ages” within that single grain. A logical extension of these data and conclusions is to suggest, as others already have, that U/Pb ratios may have nothing to do with the age of a mineral. So that in spite of the “popular” dating results looking sensible, the evidence clearly indicates that these dates are meaningless (J. Morris 53).

The third assumption, as Dr. John Morris states, is the “real Achilles’ heel of radioisotope dating.” This is the assumption that the amount of daughter material (lead in this case) is known to be zero at the start. However, if some of the daughter material existed at the start, then the rock would already appear to be old. It has already been reported, for example, that samples of lava taken from recent volcanic eruptions that should have ages of essentially zero, have had test results of excessively high ages (J. Morris 54).

This third assumption denies the possibility of creation. God created the earth on day one, and dry land appeared on day three. This dry land, or continents, would have consisted of rocks. God declared His creation “very good,” so lead (the daughter material) was surely present in the rocks, because lead has had many useful applications for mankind (J. Morris 56). If one of these rocks had been tested at the end of creation week, although it was only a few days old, it would appear to be much older.

The fourth and final assumption says that the earth is old enough for the amounts of daughter lead found in rocks today to have been produced at the present rate of radioactive decay. This fourth assumption rules out a young earth, and assumes uniformity, which says that all processes that occur today have always occurred at the same rate throughout the past (J. Morris 57).

“To sum up, the concept of radioisotope dating assumes uniformity. It assumes that there has never been any world-restructuring catastrophe [such as Noah’s Flood]. It assumes there has never been any supernatural creation, and it assumes the earth to be old” (J. Morris 57). “It denies truth, and, therefore, can only arrive at error” (J. Morris 57). Radioisotope dating techniques have not been disproven, and even sometimes do yield consistent results; however, Christians do not have to compromise the authority of Scripture when it comes to the age of the earth. Real science points to a young earth, and when we look at our world through the lens of Scripture, we can make sense out of what we see.

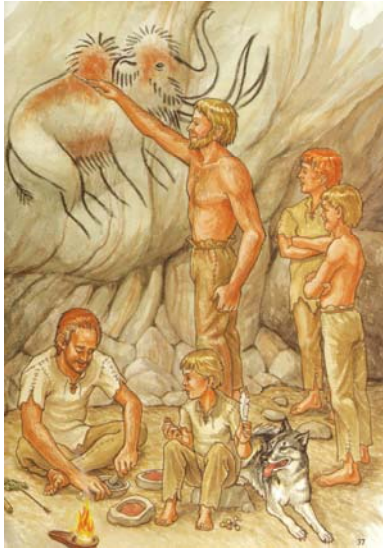
~Suzanna Glorvigen

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Cave Men and the Stone Age

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We have all seen pictures of the cave man carrying a club on his shoulder and dragging a woman by the hair. He is good at making fires, hunting animals and gathering fruit and nuts, and at best can utter a few grunts. Basically, cave man is depicted as being savage and ignorant. As stated in The Children's Encyclopedia by Elliot and King, they are "our direct ancestors...who appeared 50,000 years ago, during the last Ice Age, and spread all over the world" (p. 64). They believe to have lived during the "Stone Age," a time from one to four million years ago where man was "believed to live in a simple 'hunting-and-gathering' culture, with no stable agriculture, no domesticated animals, no permanent villages, no use of metals, and no knowledge of writing. His only tools were of chipped stone, and he lived in caves, if available, or in the open otherwise" (Morris & Clark, pp. 127-28). He eventually did develop these things, and so came the Bronze Age and the Iron Age. There are many discrepancies with these time frames. The Bible, however, gives a more sensible picture.

Cave man descended from Shem, Ham, and Japheth. After the Flood, there was only one nation which spoke the same language. After the confusion of languages at the Tower of Babel, family units who spoke the same language formed groups and went off in different directions.

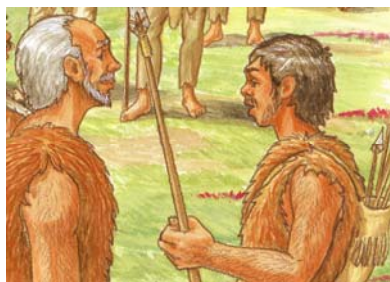
As the small family groups dispersed from Babel, "they must have searched for a place to settle down and establish their own homeland. Presumably the stronger and more intelligent clans laid claim to the nearest and most productive regions; others kept on traveling until they could find a suitable location unclaimed by others" (Morris & Clark, p. 128). Because of the small population bases, the rapid dispersion, and the new and unfamiliar environments in which each group would find themselves, the migrants would have only had time for protection and survival, and little to none for developing advanced technology. This self-preservation would have consisted of "hunting animals and gathering wild fruits and vegetables for food, and using sticks and chipped stones for tools and weapons, living in grass huts or caves for shelter" (Morris & Clark, p. 128). Many of these family groups would have died off.

Although they brought memories of technological advances with them, they would not have had the materials necessary to implement them, nor the manpower. "The people knew how to work pottery and metals, but such knowledge was useless until they could find adequate sources of metals, clays and building materials. Similarly, they knew how to raise crops and domestic animals, but the establishment of such sources of food and clothing would take many years" (Morris & Clark, p. 129). They needed time for population growth so that they would have a surplus of people to work on things other than the tribe's basic survival needs.

Not only would the family groups have to protect themselves against the difficult climate and wild animals (snakes near the tropics and saber-tooth tigers towards the north), but also against other migrants who would become a threat. It is likely that those possessing technological advantage, such as those that stayed close to Babel or those who settled in the more productive regions, would have conducted raids on those with less technical capability, even after perhaps managing to become somewhat industrious. These weaker tribes quickly moved to even more remote areas, being forced to start over again. Those that migrated to northern and western Europe faced additional challenges. "In this geographical area, climate and living conditions were harsh because of the advancing Ice Age at that time. In order to cope with the harsh weather, caves were utilized as shelters and living quarters. These early settlers at the edge of the ice were 'cave men'" (Chittick, pp. 88-89). A great wall of ice (right) would have built up over hundreds of years, not millions.



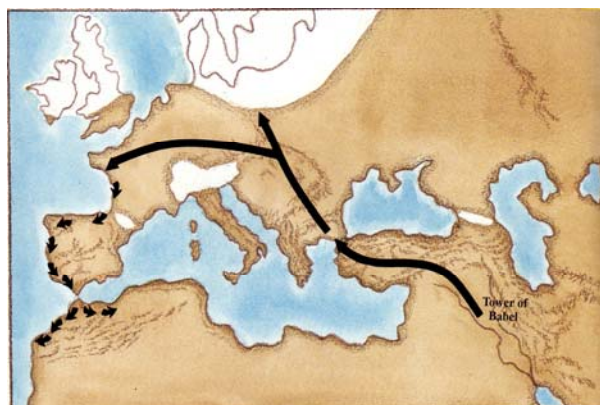
Rather than primitive, these cave dwellers actually would have suffered a culture loss. They were quite capable intellectually. These were not savage and backward people. "They were the descendents of people who built cities, herded livestock, played musical instruments, and made tools of bronze and iron (Genesis 4:17-22)" (Oard, p. 4). Both Noah's Ark and the Tower of Babel were incredible engineering feats accomplished by their ancestors. Cave men were descendents of highly skilled and intelligent people, which is evident by their artifacts and cave art.



One group of people are known as the Neanderthals because the first Neanderthal bones were found in the Neander valley in Germany (man on right). The Neanderthals had a pronounced brow ridge, a forehead that sloped backward, thick bones, and strong muscles – a powerful build. Another group is referred to as Cro-Magnon, named after a cave in the Dordogne district of France where their remains were found. Cro-Magnon Man is believed to have been the “more advanced” modern looking group (man on left).

Many evolutionary scientists think that the Neanderthals married the Cro-Magnon peoples and so the unique Neanderthal features just phased into modern man. Creation scientists believe this is very likely, as many people even today have Neanderthal-like features. “The Neanderthal peoples seem to have lived near the edge of the ice sheet in Europe, and many anthropologists now believe that their somewhat brutish appearance was due to disease (rickets, arthritis) contracted because of the cold, damp climates characteristic of such regions” (Morris & Clark, p. 128). Because of the lack of sunshine and poor diet, cave men would have been deficient in Vitamin D and thus susceptible to rickets, possibly causing the strange bone shapes and stooped posture.

“Scientists have found over 200 individuals of Neanderthal Man all over Europe and western Asia... Many evolutionary scientists have concluded that the Neanderthal Man is not a ‘missing link.’ He is a type of true man, like the Eskimos or the Norwegians. He stood about 5 feet, 7 inches tall and had a brain that, on average, was larger than people today” (Oard, p. 58). “Neanderthal bones are found buried in the deepest level of cave floors. This seems to indicate that he was the first tribe to reach Europe during the worst part of the Ice Age. From western Europe, the tribe most likely crossed the Mediterranean Sea at the Rock of Gibraltar and lived in North Africa for a while. Fossils of Neanderthal Man have been found at these locations” (Oard, p. 59). Scientists now see that civilization cropped up at essentially the same time in Europe and North Africa as in the Middle East. The map to the right shows the possible route for these people groups.



The vast period of time assigned to the Stone Age by evolutionists (from one to four million years or more) ... are purely imaginary, based mainly on the arbitrary and unrealistic uniformitarian assumptions of the potassium-argon dating technique. Even the dates assigned to the beginning of civilization (about 8000 B.C.) are based on similar unrealistic assumptions in the radiocarbon method. It is amazing that evolutionists can blithely believe that man's physical evolution was completed over a million years ago, but that he then completely stagnated in a cultural rut until he began his cultural evolution only about 10,000 years ago.

There is no firm scientific evidence to compel us to date any part of man's history at more than several thousand years ago, just as indicated in the Bible. The ‘Stone Age’ was not a long period of human evolution at all, but rather a brief stage in the establishment of new tribes and habitation sites. (Morris & Clark, p. 129)

Archaeological sites around the world suitable for human life almost always show evidence of a “Stone Age” culture when that site was first occupied. More developed cultures are found on top. “Of interest is that, as the tribes developed into very different cultures, they carried with them stories of the great Flood and the one true God” (Oard, p. 4). These stories many times became skewed, but accurate recordings of His dealings with man have been preserved for us. The Bible is God's gift to man, and using it we can unlock the mysteries of our past which gives great purpose and understanding, and leads us back to Him, our Creator.

~Suzanna Glorvigen

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